SPANISH AND MEXICAN IN COLORADO

By
ROBERT N. McLEAN, D.D.
and
CHARLES A. THOMSON

BOARD OF NATIONAL MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK.

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A SURVEY *of the*
SPANISH AMERICANS AND MEXICANS
in the STATE OF COLORADO

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Department of City, Immigrant, and Industrial Work
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FOREWORD

In preparation for an enlarged program of National Missions in Colorado, Rev. Robert N. McLean, D.D., and Rev. C. A. Thomson, who has charge of our Spanish program in San Francisco, were asked by the Department of City, Immigrant, and Industrial Work to prepare a study of the Spanish-speaking people in Colorado. This survey was presented in part at the meeting of the Synod in Denver, October, 1924.

Mr. Thomson, who did the field work and prepared the data of the study, is one of the Fellowship men of the Board in the Sub-Department of Spanish-Speaking Work. Previous to his taking up work in the United States, he spent a year in the University at Mexico City, where he obtained the degree of M.A. in a special study of industrial economics in Mexico. Mr. Thomson has contributed articles to several well-known magazines as a result of his study, and approaches from an intelligent viewpoint the problems which attend upon the great tide of Mexican immigration.

The Rev. Robert N. McLean, D.D., who for the past seven years has given his entire time to the work of home missions among Mexicans and Spanish Americans as Superintendent of the Spanish Department under the former Board of Home Missions, has been instrumental in giving this work great prominence in the mission program of the Church. Dr. McLean is now Associate Director in the Department of City, Immigrant, and Industrial Work, with special charge of the Sub-Department of Spanish-

Speaking Work in the U. S. A., making his headquarters in Los Angeles, one of the large centers of Mexican immigrants in the Southwest. Previous to coming into this work, Dr. McLean was head of the Department of Spanish in the University of Dubuque, at Dubuque, Iowa.

Colorado, with her vast area and diversified types of community life, is still on the frontier of National Missions. The Synod of Colorado has integrated its work with the Board of National Missions and has set up a Synodical organization which makes for unity of purpose and a progressive Christian service to the State. This survey of Colorado's Spanish-speaking populations is a contribution to the thinking and planning of the Synod as with a new enthusiasm it undertakes its share in the building of a Christian Commonwealth.

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INTRODUCTION

Traveling through the beet fields of Colorado, or across her broad grazing lands, one thinks of the state as comparatively level. But if one attempts to cross from one table-land to table-land—"parks" they call them—one is convinced of the fact that one is indeed upon the backbone of America.

Colorado is high—so high in fact that only one fourth of its area lies below 5,000 feet, while about two thirds of its surface ranges between 6,000 and 14,000 feet. Lots of potatoes are raised in Colorado, but boiled with difficulty in almost every corner of the state.

And Colorado is large. Within its borders the Plymouth fathers could have found land to make twelve states the size of Massachusetts. Although it is seventh in size among the states in the Union, its total population in 1920 was only 939,629; this means a little more than nine persons to the square mile. Still it must be remembered that some of the square miles of Colorado are too vertical for anyone even to try to stand upon them.

Colorado also is diverse in its topography, as well as in its crops. There are no less than nine clearly defined districts. Beginning with the non-irrigated prairie section in the eastern part of the state, one passes to the broad valley watered by the Arkansas in the southeastern part. Across the La Veta pass, where the road crosses the divide at an elevation of ten thousand feet, one comes to the San Luis valley, where since the early days of the Spanish adventurers, millions of sheep have grazed. Another jump over the mountains to the west, and we are in the great San Juan basin, fertile in resources, and needing only adequate

transportation facilities to awaken it from slumber. Then there is the valley of the South Platte, the valleys of the Colorado and tributary streams in the central western part, the mountainous mineral districts, and the broad upland grazing lands known as north central and south parks. But whether it be mountain, plain, or valley it is always Colorado—whimsical, strong, resourceful—Colorado with her face set toward the days which are to be.

Colorado is diverse also in her population groups; and it is a diversity which is exemplified even among the Spanish people which this survey studies. The earliest Americans of European blood were the Spanish Americans living principally in the counties bordering upon New Mexico. These people have been in Colorado for fifty or sixty years; in fact they were there before the Anglo-American appeared, and so were really the first settlers. They are descended from immigrants from New Mexico, who though they passed through old Mexico on their way from Spain, did not dwell there for any considerable length of time, and so supposedly kept their blood free from any Indian tinge. Having been born on American soil, these Spanish Americans are American citizens. Because they are native to the United States, they are sometimes referred to by Anglo-Americans as "native Mexicans," in distinction to the Mexicans born south of the Rio Grande who are "old Mexico Mexicans." The Spanish used by these people is in many instances extremely archaic. There are obsolete expressions upon the lips of the Spanish Americans which cannot be found outside the pages of the writers of Spain's golden age. The isolation which distances furnished for so many years has been replaced by an isolation of language and blood; and the people have therefore perpetuated many of the characteristics of Spain during her age of gold.

The *Mexicans* are those who were born south of the Rio Grande in the Republic of Mexico, and who have emigrated to the United States, usually within the last five or ten years. They are not American citizens, and usually do not wish to become so.

In many cases their skin is slightly darker than that of the Spanish Americans. The Spanish Americans are more phlegmatic, more taciturn than are the old Mexico Mexicans. It is harder to move them; but they "stay put" better than their neighbors from the south. Also they are very much more "Catholic" in the narrow sense of the word than are the Mexicans. The immigrant Mexicans have seen the effects of unchecked Romanism in governmental affairs. They have learned to identify church and state, and there has resulted a decided reaction against both. Hence, while Protestantism makes less apparent headway among the Spanish Americans, the results gained are more permanent.

In addition to the descendents of the early settlers there are people of Spanish blood in southern Colorado, Las Animas and Huerfano counties, in the southeastern part of the state, and also the southeastern end of the mountainous belt. In all, these districts contain about 25,000 persons. The San Luis valley has approximately 5,000 and the San Juan valley to the west between 2,000 and 3,000. For the state, a total of 35,000 is probably a fair estimate.

According to the census of 1920, *Mexicans* were found in fifty-two of the sixty-three counties of Colorado. In eighteen of these counties there was a population of 100 or more Mexicans.* Their work as section hands on the railroads probably does more to give them this wide distribution, than any other cause. Their work in the coal mines attracts them in considerable numbers to the eastern edge of the mineral belt, in Weld, Boulder, Fremont, Huerfano, and Las Animas counties. But they are found in greatest numbers in the South Platte and Arkansas valleys, drawn there by the demand for labor for the beet fields. The two industrial centers of Pueblo and Denver also possess a considerable colony of Mexicans. Pueblo has 5,000; Denver a steady population of about 2,000, which is augmented to two or three times that number during the winter, by beet workers who come there

*See Table I.

after the close of the beet season and remain until the spring work begins.* In 1920 the census showed that in the whole state there were 10,894 Mexicans. With regard to the situation at present, it is impossible to give anything more than an estimate. But considering all the industrial and agricultural fields in which the Mexican is now found, the figure suggested by Mr. José Esparza, the Mexican consul of Denver, of 22,000-25,000, does not appear improbable, if we understand it to include the migratory beet workers. Thus, with 25,000 Mexicans, and 35,000 Spanish Americans, we have 60,000 people of Spanish speech in the state.

And there are more to follow. Experimentation as to the adaptability of the soil of the San Luis valley for beet culture is being made. Colorado, the diverse, the gigantic Rocky Mountain state is just coming into her kingdom.

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*The development of sugar beets on the Western Slope in the valley of the Grand is attracting the Mexican to that section. Montrose is reported to have a winter population of 1,000 Mexicans, Grand Junction of 800. The Holly Sugar Company shipped 400 into Delta also this year.

I

LAS ANIMAS AND HUERFANO COUNTIES

(A) GENERAL DESCRIPTION

Las Animas County, lying in the southeastern corner of the state, just over the New Mexico line, is Colorado's largest county, having an area of 4,809 square miles. Its population according to the 1920 census was 38,975, but it now claims with some justice 45,000. The western third of the county is clearly marked off from the remainder by the front rampart of the Rocky Mountains, which passing a little to the west of the city of Trinidad, the county seat, runs almost due north and south. To the east of this geological dividing line lie the plains, covered with sparse grass and in color a dry brown, save for the vivid green of the irrigated sections. To the west are the mountains, the grey earth staring through their scant vegetation, the slopes dotted with piñón and dwarf cedars. Many of their valleys reward cultivation, but their greatest treasure is that of coal. A long, narrow basin of about 2,000 square miles along the foot of the Rocky Mountains contains the largest and best deposits of bituminous coal west of the Missouri River. Trinidad is the largest town in the county; the 1920 census gave it a population of 10,906; it now claims 15,000 and probably has at least 12,000. It lies at an altitude of 6,000 feet. Its prosperity is based on the mines adjacent to it, and the agricultural and live-stock section of its own and surrounding counties.

Huerfano County is found to the north of the western half of Las Animas County. Its area of 1,500 square miles is largely mountainous, though the western part of the county is an elevated "park". Its population in 1920 was 16,879, but to-day it claims eighteen to twenty thousand. Its county seat and largest town is Walsenburg with approximately 4,000 people. (1920 census gave it 3,142.)

(B) POPULATION

1. *In Trinidad and Las Animas County*

The evidence obtained points to a population of about 16,000 Spanish Americans in Las Animas County. There are very few Mexicans, and those few are found in the mining camps. Mr. Vigil, clerk of the County Court, stated that 35 per cent of Las Animas County (pop. 45,000) is Spanish American. His estimate is based on lists of voters, and constitutes the most objective evidence obtained. Mr. McCartney, assistant county superintendent of schools, also estimated the Spanish American population as 35 per cent. Mr. J. M. Madrid, a real estate man, a leading representative of the Spanish Americans, who has lived his whole life in the county (from 1905-1913 he was County Superintendent of Schools) stated that there are 17,000 or 18,000 Spanish Americans in the county. He estimates there are 35,000 in the entire state.

At the present time, more of the Spanish population is found up toward the mountains, that is in the western third of the county, than on the plains. Formerly the eastern part of the county was all Spanish, but within the last ten years many Americans have come in. One of the priests of the Catholic Rectory in Trinidad, who serves the churches to the west, estimates that in the agricultural valleys in that section there are seven Spanish Americans to every three Anglo-Americans or others.

The mining camps are found in the western third of the county. The mines employ about 4,500 miners, who with their families represent a population of some 14,000 or 15,000. We find that in the Colorado Fuel and Iron Company mines in this county approximately one-third of the miners are Spanish Americans or Mexicans (705 out of 2,054, see Table II). It seems likely that this same proportion would rule in the other mines of the county, since the C. F. & I. mines have made no special effort to attract Spanish or Mexican labor. If this be assumed, we may estimate a population of 5,000 Mexicans and Spanish Americans in the coal mining camps of the western third of Las Animas County.

In support of the above estimate, it may be said that in January 1923, out of a total of 14,051 miners in all the coal mines of Colorado, 3,218, or 23 per cent were Mexicans and Spanish Americans.

Mr. Felix Poliano, District Secretary of the United Mine Workers, with offices at Pueblo, states that the coal strike which occurred in the spring of 1922, cut down the number of almost all the national groups, with the exception of the Mexicans and Negroes.

The Spanish American population in the city of Trinidad was estimated by Mr. Madrid, as 2,000 or 2,500. It is not localized in any one section, but is scattered in all parts of the city. However, there is perhaps a larger proportion in the southwestern section than in others.

2. *In Huerfano County*

As we said above the total population of Huerfano County is about 18,000. Estimates place the Spanish population anywhere from 35 per cent to 60 per cent, or between 6,000 and 12,000.

Mr. J. B. Guerrero, the assistant county assessor, who for the past six years has been in the assessor's office, states that there are 1,500 Spanish tax-payers, and that sixty to sixty five per cent of the county is Spanish, or between ten and twelve thousand. Mr. Guerrero was generally recommended as the person most accurately informed on the Spanish Americans.

Mr. Atencio, the postmaster, also a Spanish American and born in the county, said that the population is usually estimated at 50 per cent Spanish, 25 per cent foreign, and 25 per cent Anglo-American.

The Secretary of the Chamber of Commerce stated that the population is usually estimated at 50 per cent Spanish.

The Catholic priest, a well-informed man, gave the lowest figure, placing the Spanish population of the county at approximately 6,000, or 35 per cent.

As for distribution, the Spanish agriculturists and ranches are found largely in the valley of the Huerfano River, which runs north and west from Walsenburg. Gardner is a center for

them, though the irrigated lands near that village and La Veta are held more largely by Americans and Italians than by Spanish Americans. The country southwest of Walsenburg toward La Veta is populated principally by Americans. The Catholic priest reported 500 "Mexican" families in and around Gardner.

The coal mines of Huerfano County are found in a broad band which runs north and south across the eastern half of the county. Walsenburg lies almost in the center of this band. There are 2,491 miners in the county (1923 Report of Inspector Coal Mines, page 57). We may safely assume that between 25 per cent and 30 per cent of these are Mexicans and Spanish Americans; and 600-800 miners will give us a Mexican and Spanish American population in the mining camps of 2,500 to 3,000.

The city of Walsenburg has at present about 4,000 people. Of these probably about one third are Spanish. Mr. Guerrero estimates 35 per cent, and Father Liccioli, the priest, puts the number at 2,000. They are found in all parts of the town, though a greater number live on the west side, near the Walsen mine.

(c) ECONOMIC CONDITIONS OF THE SPANISH AMERICANS

In the cities of Trinidad and Walsenburg, the Spanish Americans are found in many occupations; there are lawyers, doctors, jewelers, masons, clerks, merchants, etc. In Walsenburg it was noted that none of the stores on the principal street was owned by Spanish Americans, though the best barber shop in town and many small groceries and refreshment and cigar stores on the side streets were their property. They also take a prominent part in politics. In Trinidad the County Clerk is Juan B. Romero, and the representative in the state legislature is Carlos Romero; Eusebio Chacón is assistant district attorney. In Walsenburg, both the assessor and assistant assessor are Spanish Americans, as is the postmaster and one of the county commissioners. One-third of the delegates to the Republican and one-half of the delegates to the Democratic County Convention in Las Animas County were Spanish Americans, and in both conventions an interpreter was employed.

However, the facts noted above concern chiefly the leaders of this group, and for the Spanish Americans as a whole it may be said that they are found in two occupations—agriculture and mining.

1. *Agriculture*

Most of the eastern part of both Las Animas and Huerfano Counties is suitable for cultivation, and where irrigation is possible, excellent crops are raised. The rainfall is generally sufficient to produce fair crops even without irrigation. The higher lands in the western sections of the counties provide good grazing territory, and the irrigated valleys furnish excellent farm land for hay and small grain crops. The principal crops are alfalfa, native hay, potatoes, small grains, beans, and vegetables. Many cattle and goats are raised, though less sheep than formerly.

With few exceptions the holdings of the Spanish Americans are small. The priest who serves the valley of the Las Animas River west of Trinidad reports that the farms are small and poor, often long and narrow strips lying along the bottom of the valleys, where hay and a little corn are grown; on the hills cattle and goats graze. As a rule, the farmers are poor. Mr. Madrid states that the farms of the Spanish Americans run from 25 to 150 acres. Mr. Atencio of Walsenburg says that the ranchers are content with 160 acres. The County Veterinary of Huerfano County reports a few large farms held by Spanish Americans, such as Mr. Martínez, who has several hundred acres of good alfalfa land. But the greater number of the holdings are very small, running oftentimes ten or fifteen acres.

The ranchers do not as a rule live in palatial quarters. An adobe hut is the common habitation, its exterior surface plastered smooth with mud. The roof is often of antique and picturesque flatness, made also of adobe, though more often to-day one sees the use of shingles or corrugated iron. Many of the huts are accompanied by the ancient outdoor ovens. Some of the more shiftless build their house by standing old railroad ties on end and daubing the interstices with mud.

These huts on the inside contain one or two rooms, with the floor of dirt. The latter is usually swept very clean, and the sweeping is sometimes extended to the ground in front for a considerable distance.

Testimony agreed that the land held by the Spanish Americans is, as a rule, so poor that no one else would want it, and so their tenure is not likely to be seriously disturbed in the future. However, both Las Animas and Huerfano Counties are anxious to attract more American agriculturists, and there are plans to stimulate dairying and the production of sugar beets.

2. *Mining*

Las Animas and Huerfano Counties together furnished more than half of Colorado's total production of coal in 1923. The total for the state was 10,336,735 tons; of this Las Animas County produced almost a third, 3,195,434 tons, and Huerfano 1,969,399 tons. The former has fifty mines, of which twenty-two employed a force of fifty men or more each. The latter operated thirty-one mines, of which nineteen employed on the average more than fifty men. The coal is bituminous, of good quality, and much of it is good coking coal.

The mines in Las Animas County last year employed 4,456 men; those of Huerfano County 2,491. But very few of them could boast of steady employment. The mines of Colorado like those in other parts of the United States are suffering from a chronic economic depression due basically to the existence of too many mines and too many miners, and accentuated by the present oil boom and high freight rates. As a consequence, the Colorado mines as a rule are working only half time, from two to four days a week. Last year the Las Animas mines worked 177.6 days during the year; the Huerfano mines 190.3 days. But production during the first six months of 1924 has not maintained even that rate. These conditions should be remembered when we consider daily wages.

The Mexicans and Spanish Americans in the mines make from $5 to $9 a day. Most of the actual mining is contract work, and the man is paid according to the number of tons produced. For day work the standard wage is $7.75, the eight hour day now being the standard; the six day week also prevails, except for a few men whose presence is required at the mine seven days a week.

The Colorado Fuel and Iron Company has an agreement with its men that the wage rates shall conform substantially with

the rates of other coal companies whose products are sold in competition with the products of the C. F. & I. So that though the C. F. & I. mines are not completely unionized, the employees there profit from the standard maintained by the labor unions in other mines.

Following the "Ludlow Massacre", April 21, 1914, it will be remembered that John D. Rockefeller, Jr., made a personal inspection of the conditions prevailing in the coal mines and other properties of the Colorado Fuel and Iron Co. As a result of this visit, there was worked out the "Joint Representation Plan," providing for a certain degree of constitutional government and employee representation in the conduct of the industry. The company does not recognize any labor unions, but the Plan provides (Part III, No. 3), "There shall be no discrimination by the management or by any of the employees on account of membership or non-membership in any society, fraternity, or union."

Many of the miners, how many it was impossible to determine, are members of the United Mine Workers of America. The company officials all maintain that there is no discrimination against a man for belonging to the union. A union official, however, states that there is discrimination against at least the officials of the unions; that if a man shows too much activity in behalf of the union, he is not discharged, but his work is temporarily discontinued, he is laid off, and never taken on again. The Company does not permit the locals of the United Mine Workers to hold their meetings in the Y. M. C. A.'s or company clubs situated in the mining camps.

Other mining companies are reported even more unfriendly in their attitude toward union labor than the C. F. & I.

The Mexican and Spanish American seems to stand well in the opinion of the mine superintendents. A larger proportion is found doing skilled labor than is usually the case. In answer to the question: "Is the Mexican or Spanish American as good a worker as the Italian or Slav?" the answer generally was, "No, not quite, perhaps. He won't mine quite as much coal in a day." "Why not?" was asked. "Well, he doesn't seem to have as sturdy a constitution," said one superintendent. "He's not so greedy,"

said another, "the Italian is always after the money." To the same question another mine boss rejoined in the same tenor, "He's not so hoggish."

Neither Mexican or Spanish American has yet shown much capacity for leadership. As a rule the mine superintendents do not distinguish between them when it comes to working ability. However, two superintendents made the distinction, that the Mexican makes the better miner on the inside, and the Spanish American the better mule driver and company man. In Valdez, where 199 Mexicans and Spanish Americans are employed, only one man had even started on the way to become a boss. Some Spanish Americans become wagon bosses, but that is about the limit of their rise in the industrial world. In some camps, the racial line is maintained, and only Americans are considered for the responsible positions. But this is not universally the case, and in one camp visited, the superintendent is an Italian. This man, by the way, is accused by the Mexicans of partiality toward his own nationality; the Mexicans say they cannot get a square deal.

The Mexican is often accused of being a "floater", and not staying any great length of time in any one job. This accusation is hardly borne out by the results of an investigation made by Mr. Dickerson, of the Y. M. C. A., in May, 1921. He examined the service records of about five hundred Mexicans and Spanish Americans in the six camps of Cameron, Ideal, Lester, Morley, Pictou, and Walsen. The summary was as follows:

Length of Service	
Less than one year	71
One to five years	203
Five to ten years	117
Ten to fifteen years	51
Fifteen to twenty years	27
More than twenty years	19
Total	488

He says, "Length of service in this connection does not necessarily mean that the men have served the number of years indicated in any one camp. On the contrary it seems to be not unusual for miners of all nationalities to move about from camp to camp. They are, however, employed by the same employer and their cards show the total number of years in which they have been in the employ of the company in the various camps . . . In some

instances, the men own farms at hand and break into the continuity of their service to work on them during the summer, or to work in the beet fields."

The housing conditions in the camps are generally quite satisfactory. Following the Rockefeller visit referred to above, the C. F. & I. company noticeably improved their arrangements. All the camps were provided with electricity, running water, and sewage facilities. In most of the camps the miners live in company houses. These are rented at the very nominal rate of $2.00 per room per month.

(D) SOCIAL CONDITIONS

1. *Education*

The Spanish American and Mexican children in the larger towns of Trinidad and Walsenburg, and in the mining camps are attending school with regularity, and are profiting from their educational advantages. As a rule they speak English with facility. In Walsenburg there is a large parochial school which has twelve grades. It enrolls 800 pupils, of which the priest estimates that 500 are Mexican or Spanish American. There is, also, a parochial school in Trinidad. Because of the absence of teachers and educational authorities during the summer vacation, this phase of the investigation was not carried through with any thoroughness.

The country districts still show much educational backwardness. Colorado has a compulsory attendance law, but it is difficult to enforce it. Funds are not provided to hire a sufficient number of truant officers, and the teachers themselves tread softly for fear of offending some power which might amputate their job. Miss Nelson, the school nurse of Huerfano County, reports that attendance is most irregular in rural districts which are largely Spanish American. Often the parents do not appreciate the value of education sufficiently to send their children to school. The latter are kept at home, even when there is no work for them to do. Where there exists an element of Anglo-Americans in the rural population, the standard is higher. In the rural sections Spanish is still the language of the natives. The younger children, up to eight or nine years of age, do not know English, and

Spanish is spoken on the play-grounds. The fathers, as a rule, speak enough English to "get by" in their daily occupations, but the mothers usually are limited to the Spanish.

Up until very recent years the language in many of these schools was Spanish. But now the educational authorities have adopted the policy of sending only American teachers into these districts, and Dr. Katherine C. Polly, the State Rural School Supervisor, announces that the state is now planning a definite campaign to send only its best teachers to these difficult districts.

2. *Health*

"Is there more illness among the Spanish American than among other population groups?" Miss Nelson, the school nurse of Huerfano County, was asked. "From my observation during the past year, I could not say that there is," she answered. "But that may be true largely because only the fittest survive infancy. During the past few months, I have gone through the rural sections of the county, registering births. The work has never been done before, and as a consequence there are many children eight and ten years old whose births have never been registered. I find that in large families, with more than five or six children, there is a high mortality rate; often more than half of the children have died. For instance, here is a family of thirteen children, of which eight have died; another of seven children, of which five have died. Here is another, however, of six, of which five are living.

"I have noticed," she continued, "that a large number of these Mexican children have eye trouble. Out of 2,000 children, of all races, examined in the county, 400 had some eye trouble, and a large proportion of these were Mexican. More than half had really serious defects. The older children often have pyorrhea. I notice that the younger children have good teeth, and I tell them it is because they have to chew their tortillas so well; that pleases them. But often children of fifteen or sixteen will be toothless."

Miss Nelson had not found a noticeably large number of tubercular cases among the Spanish Americans, but Miss Clark of the Red Cross in Las Animas County states that 80 per cent of applicants for family relief are Spanish Americans, and about 90

per cent of these applicants have tuberculosis in the family. Miss Phillips, health nurse of Las Animas County, states that the county has more on its blind list (116) than any other county in the state, though it stands fifth in population. Of these blind, 96 per cent are Spanish Americans. Both nurses testified to the fact the Mexican children often suffered from malnutrition, due to ignorance of the mothers as to feeding.

Dr. McKelvey, of the Venereal Section of the State Board of Health, states that the Mexicans and Spanish Americans have as much or more venereal disease than any other racial group with the possible exception of the Negroes.

Miss Nelson recounted some interesting cases where superstition had made her work difficult.

A. She was called in for a family (Spanish American) where the three children were ill with typhoid fever. The two older girls were delirious. The doctor had also been called in, and he advised the use of an ice-pack for the head. The older girl had a great mass of hair, but it had not been combed for days, and was heavily matted. "I asked to cut it," said Miss Nelson. "Oh, no," said the father; "if you cut off her hair she will lose all her strength and will surely die." "Nonsense," I answered, "the child will be more comfortable, and the ice pack will do much more good." So at last the father consented and thanks be, the child did not die. But where did they get the idea about the hair giving strength? Had they ever read about Samson?

B. "I visited a confinement case where the baby was about five or six days old. The mother was lying in bed, unwashed and with her hair uncombed. I asked why. "Oh," came the answer from the neighbor who was attending her, "If you bathe or care for a woman at her stage, she will surely have to have an operation later on." But I disregarded the prophecy, and so far the woman has escaped any operation.

C. In one family a child was ill with diphtheria. It was given antitoxin against the wishes of the father, who said it would kill the child. The doctor told him to keep the boy in bed, since the antitoxin causes heart weakness; but the father shrugged his shoulders at the possibility of forcing his son to stay in bed. The boy got up, walked about, and died from overexertion. A second

child was taken ill with diphtheria. The father refused to permit the use of antitoxin since that was the poison which had killed his son, and as a consequence the second child died. Then the father himself fell ill with the same disease, and this time nothing would have it, but he must have the antitoxin. He vehemently insisted on it; it was given and he recovered."

3. *Recreation*

The Mexicans and Spanish Americans living in the towns of Walsenburg and Trinidad have at their disposal all of the amusements usually available in any town of from five to ten thousand population—moving pictures, good, bad, and indifferent, pool rooms, athletics, occasional dances and parties, and various school, church, lodge, and club affairs. Many families in the rural districts still live an isolated existence, in spite of the apparent ubiquity of the Ford, and their social life is quite barren, consisting of neighborhood acquaintance, an occasional visit from the priest, and the contacts which the school brings to the children.

In the mining camps, particularly those of the C. F. & I., the center of social life is the industrial Y. M. C. A. or company club. The buildings are relatively new, having been built within the last five or ten years, another of the fruits of Mr. Rockefeller's conversion. They house a satisfactory equipment including a reading room, a good-sized lobby, an auditorium with stage where moving pictures are shown once or twice a week, and also occasional dances are held, a soda fountain, pool tables, bowling alleys, a barber shop, moving picture machine, and games and magazines. In Walsen, Lester, Valdez, Primero, Morley, Berwind, and Segundo these institutions are directly under the Y. M. C. A. management, and are known as Y. M. C. A.'s. A good secretary is in charge. In the other camps of Ideal, Pictou, Tioga, Farr, and Sopris, they are company clubs, and not under the direct supervision of the "Y." Those of this second class are not staffed as well as the first. For instance, the club visited was in charge of an old barber, a man of no personality or leadership.

These buildings provide an attractive social center for the men and boys, and are extensively used. Through their movies and dances they serve also the women and girls. The Mexicans

and Spanish Americans are generally reported to use these buildings extensively; and in some camps, such as Morley and Primero, they are seen about the building more than any other group.

(E) ASSIMILATION

In the contact of Anglo-American culture with the older Spanish American culture of southern Colorado, we have a unique and very interesting case of assimilation. The Spanish Americans were the pioneers and original settlers in this section. They came in during the fifties and sixties and were well-established economically and socially before the American infiltration began.

With the coming of the Americans in increasing numbers into this territory, the cultural isolation of the Spanish Americans was largely destroyed. In the more secluded rural districts they have maintained and still do, a certain degree of geographical isolation. But economically they found themselves in both mining and agriculture, the two dominant industries of the section, thrown in company with the "gringos." Politically they have also mingled, for Spanish Americans are found in both Republican and Democratic parties. They play the game of politics with great enthusiasm and interest, and often with intense feeling. Long-standing family feuds have resulted from some elections. The strongest group bonds of these people have been the Spanish language, the Catholic religion, and their heritage of Spanish culture.

It must always be kept in mind, however, that they look on themselves as real Americans, and cordially resent any accusation of lack of patriotism. Mr. J. M. Madrid, a leading Spanish American of Trinidad, told of starting out on April 17, 1917, only eleven days after the entrance of the United States into the World War, in company with two other men on a campaign of enlistment . "The first eighty-one men who enlisted," he said, "were Spanish Americans."

These people look not to Mexico or to Spain as their home land. They have been born in the United States and America is their country. But they do look with regret at the passing of their old Spanish culture. For instance, there is Mr. Atencio, the young postmaster at Walsenburg, a man of about thirty. There

was no trace of the Indian in his narrow face, but his olive complexion, black hair, and large black eyes showed clearly his Spanish blood. "My family," he began, "was the second one to enter this region. First came the Leons and after them the Atencios. I can remember when a little boy hearing my grandmother tell of the early days, but now those days seem far away. A few years ago I went down into New Mexico for my vacation to some places which still conserve the old Spanish ways, where people still have the hospitality which gives all to the stranger. Here when we go away from the house, we lock up everything, so no one can get in. But there, the only thing they think about is to keep out an animal; they are willing to have a human enter their house. The doors, you remember are cut in two sections. When they go out, they may close he lower half, but the upper half is left open. And even when they go away for several days, they may close the door, but they do not lock it. People trust their neighbors. You can't help liking it. I remember my father still kept many old customs. He spoke little English, and my mother none at all. (His own English was perfect.) He taught us in meeting an elderly person on the street always to lift our hat and salute him courteously. But our young people have none of that."

It is easily seen that in the meeting of these two cultures, the Anglo-American is the dominant one. The Spanish is passing, and rapidly now, save in certain of the rural districts. Said Mr. Madrid, "Within fifty years the Spanish population will be entirely absorbed. You would be surprised at the assimilation which has taken place in the last ten years. Since 1905 or 1910 there has been a great increase in the use of English. The Spanish Americans have come to realize that it is the language of the country, and that it must be used." Mr. Madrid himself spoke English well, but with those slight idiomatic slips, which revealed that for him it was an acquired and not a native tongue. "In no school, even in the smallest place, will you now hear Spanish taught or spoken in the class room. Last Saturday, for example, we held our Republican County Convention. Of the 275 delegates, seventy to eighty were Spanish Americans, but all but three of them understood English. Previously in our conventions, we have always used an interpreter, but this time our business went along for some time, until one of those three rose and asked for a translation."

The priest at Walsenburg was of the opinion that Spanish would be spoken for a long time in Southern Colorado. Accordingly Mr. Atencio, was asked: "Do you think the Spanish language will disappear?" "It is already," he answered. "Few are trying to preserve it, though some of us teach it to our children. I have been married for seven years, and we have three children. We resolved to talk Spanish at home, and so the children learned it. But of course they talk English outside, and now the oldest boy talks Spanish only to his grandmother. He will use it with us only when we force him."

Mr. J. J. Guerrero, the assistant assessor of Huerfano County, said, "Our rule in the family is that the children speak English to me and Spanish to their mother. But now our two oldest boys are rusty in Spanish, and the baby, only three years old, has played outside so much with the other children of the neighborhood, that he won't talk Spanish, though he understands it".

Said Juan Romero, the county clerk of Las Animas County, who has held that office since 1906, a man of clear-cut speech, sturdy physique and forceful personality, "I was born in this country; at seven I began my English education; I finished the grades and since then have educated myself by hard knocks. I only had one term of Spanish in school, but I learned it at home and so can speak it well. But I trained my children to speak English at home. That is the most difficult language and also the most essential for their self-support. Then when they went to high school, they got Spanish and now they speak it well. And Spanish helps any man in business in this part of the country."

Mr. Romero emphasized the danger when transition from the Spanish to the American culture is too brusque. "When the children are in the midst of an American society from childhood, when they get American culture in the schools, they get it right. But I have noticed here in the courthouse young fellows who had come in from the country districts where all was Spanish. They would last in a job one year, perhaps two years, and then fall away. You see they had gotten away from their own environment, from the family group which is so important among the Spanish; they came to look down on their parents; they got the vices but not the virtues of the Americans and so assimilation ruined them."

The American culture is overwhelming the Spanish; but apparently the latter is making no impression, or leaving no imprint on the former. Said one of the priests at the Catholic rectory in Trinidad, "The Mexicans have contributed nothing to the Americans. They have taken on American vices, but not their virtues. Because of their contact with the Americans, they have not improved with regard to drunkenness, gambling, sex relations, or in their attitude toward property. They are said to steal; they may take some little thing when they need it, but they will return it and they will not take anything big. Now from the Americans they are learning to steal big things."

Socially, the racial line is still evident between the Spanish Americans and the Anglo-Americans. In the mining camps the "Mexicans" are reported to mix very well with the other national groups, in fact, they are not as cliquish as are the Italians. All the groups use the Y. M. C. A. or the company club, but when it comes to dances, the groups separate—Americans have their dances, the Italians theirs, the Spanish Americans theirs—with the exception that sometimes the young fellows, Spanish and Italians, will mix.

Said one of the priests of Trinidad, "The two races (Anglo- and Spanish American) do not have an antipathy for each other. It is rather mistrust, like a person you meet for the first time. The American regards the "Mexican" as inferior; the "Mexican" is rather afraid of the American; he does not known what he will do to him." The Spanish American is less energetic and more easy-going than the American, and is suspicious of what his quicker neighbor may put over on him.

The Spanish Americans of course feel the condescending attitude of the Americans and heartily resent it. Said Mr. Guerrero of Walsenburg, "The Americans think we are no good; they class us with this trash that comes over from Mexico; we are greasers and nothing more. We have suffered much from these Mexicans, for the Americans lump us all together because we speak Spanish. But we are coming to some leadership. A young Spanish American lawyer has just come here, who is fine. There is a Spanish American doctor who has all he can do. My oldest boy, who has just graduated from high school, has decided to study medicine. He has been working in a drug store, but decided to take a vacation of about four weeks around Denver.

Well, he rested five or six days and that was all he could stand. He went to work at hard labor on a rick pile. Now he has just written me that he has gone to the military training camp at Fort Logan for the summer camp."

Of course, the walls of prejudice and mistrust are breaking down gradually, and as the two groups come to know each other, there is more mutual esteem. So far there has been very little intermarriage.

In Walsenburg, the Ku Klux Klan has been active, and has done much to drive the two groups apart. Last January the sheriff and the chief prohibition officer were shot, and shortly after that the Klan held a parade. As a result, feeling has been very bitter. Said a leading Spanish American, "The Klan has made the Spanish Americans a solid group again. We were drifting apart, away from the church, away from our old friends. But this has brought us all together again. But you know this bitter feeling hurts. Here's a fellow in town whom I chummed with at school since we were kids. We sat in the same double desk, went to picnics and parties together. I was at home at his house, and he at mine. When mother made some Spanish dish that he especially liked, we had him over for a meal. He married and I did too, but our wives were friends in the same way. And now he's leader of the Klan, and ready to knife me in the back any time. Gosh darn it, it hurts to believe it. (His voice grew a little husky and a lump came in his throat.) But the Klan is wrong and it can't last."

II

SAN LUIS AND SAN JUAN VALLEYS

(A) SAN LUIS VALLEY

1. *Introduction*

The six counties of Alamosa, Conejos, Costilla, Mineral, Rio Grande, and Saguache, which comprise the San Luis Valley, together have an area slightly larger than that of the state of Massachusetts. This valley, lying at an altitude of seven and eight thousand feet, was formerly the bed of a great inland lake, and consequently the soil is very fertile. The average rainfall here is the lowest in the state, being in some localities only 6.5 inches. But the Rio Grande and its tributaries, and a large number of artesian wells supply all the water necessary for successful agriculture. The principal crops are grains, alfalfa and other hays, potatoes, field peas, and garden vegetables. Rio Grande county is a leading potato growing district in the state and in September imports many Mexicans for the harvest. Rio Grande and Conejos counties are the two leading sheep producing counties of the state—an industry which provides employment for many Spanish Americans as herders. More field peas are grown in the San Luis valley than in all other sections of the state, and are used largely as feed for hogs and lambs. Mexican laborers are also imported for this crop. The 1920 census gave the six counties of this valley a population of 31,751.

2. *Spanish Americans in the valley*

Rev. M. D. J. Sanchez, Presbyterian pastor at Alamosa, who has been in the valley all his life stated that it contains 5,000 Spanish Americans, the majority of whom are found in the two southern counties, Conejos and Costilla.

3. *Economic and social conditions*

The Spanish population of this section is maintained principally by agricultural activities. In Alamosa there are railroad shops and a newly established lumber mill, but otherwise the occupation of the people is dominantly agricultural. Many of the Spanish Americans own their farms, small holdings running 80 to 160 acres. They raise grains, potatoes and peas, and some stock, though less sheep than formerly. Many others are agricultural laborers. Housing, educational, and health conditions are largely similar to those among the rural population of Las Animas and Huerfano counties. The following selection from the report of Miss Pecover, health nurse for the Child Welfare Bureau, gives a vivid picture of certain health conditions:

"For the most part the Mexican women of this district are afraid of going to a doctor for a delivery unless they have money enough to pay the minimum "full fee" charge which is $35.00. They are afraid of being sued for the amount they are unable to pay, even though agreement is reached with the physician. That this is true was told by several reliable citizens, the Superintendent of the Del Norte Schools being one. They say that some few years ago there were a few doctors who took the attitude that there could be no good in a Mexican; two were sued and all they had was taken to pay for a supposed charity delivery. The Mexicans are having difficulty in believing that all doctors are not alike. The result is that they go to the dirty unregistered midwives even though some of them realize the necessity of having a doctor, and pay them what they can, which is usually from five to twenty dollars. Because these women are unregistered they almost never call a doctor when there is a complication of labor, seldom use prophylaxis in the eyes of the babies, and never register the births. At present most of these midwives are friendly toward us and have said that if there were some other way for them to earn a livelihood for another year or two they would be willing to stop their illegal practices, but they must live and this is all they can get to do."

(B) SAN JUAN VALLEY

This region in the southwestern part of Colorado is largely mountainous, but possesses a considerable area of agricultural

land. Its development as yet has been limited, due to lack of transportation facilities, it being served by a narrow gauge line of the Denver and Rio Grande Western system.

Inadequate transportation has long impaired the development of this very important section of the State. Because the valley is served only by a narrow guage all exports and imports must be rehandled at Alamosa. The grades also are extremely heavy, and the road runs at such a high elevation—10,015 feet at the pass—that it is frequently blocked to traffic by snow during the winter. The Santa Fe, however, is contemplating a direct line from Denver to Los Angeles through Durango—a development which will mean much to the San Juan basin. There are valuable coal deposits in both Archuleta and La Plata counties, which are entirely inaccessible to transportation, and it is said that farmers and sheep herders shovel free coal out of the hills and haul it away in their carts.

The Spanish Americans in this section are found principally in the La Plata and Archuleta counties. Little information was obtained on the latter county; the total population is 3,590, and the Spanish probably not more than 1,000, and largely rural. In La Plata County, Durango with a population of 5,000 is the principal center. The county has a total population of about 15,000 (1920, 11,200) and of these there are 5,000 registered voters. It is commonly estimated there are 700 "Mexican" voters, which would give us a population of 2,000 to 2,500. Of these 700 voters, 400 are found in Durango, which would give us a Spanish American population there of 1,200 to 1,500.

The Durango smelter, owned by the American Smelting and Refining Company is the principal economic foundation for the Spanish American colony in Durango. It employs 177 men of that group, with only 26 Austrians and 9 Italians. The men work the eight hour day and the six day week. Their wage runs from three to five dollars per day. Their work is largely semi- and unskilled; for example, there is no "Mexican" mechanic and only one "Mexican" carpenter. Mr. Reynolds, the general manager, reports them as satisfactory workmen, and that the turnover is not excessive. The older men are very steady. During the war the smelter shipped in sixty Mexicans from old

Mexico, but they have gradually drifted away and now not one of them remains.

Some of the Spanish Americans, of course, are agriculturists. Their farms are not large, running from 160 to 320 acres. They are reported as especially skillful as sheep herders; they do not do so well with cattle.

Not many of the Spanish Americans are reported in the mines of this section. Even in the coal mines, there are more Italians and Austrians.

Miss McCartney did not seem especially optimistic about the efficiency of the schools in educating or Americanizing this group. She stated that the children rarely go beyond the fourth grade. The ignorance of the people is particularly noticeable in the field of politics where they are considered a "manipulated" vote and are the tools of picturesque but corrupt bosses. A local hero is reported to be worthy of a magazine article. After the passage of the Eighteenth Amendment it is said he went to a lawyer to ask him how much he would charge to defend him *by the year*. In a recent election he is said to have provided his Mexican cohorts with dummy ballots, with slits cut in the exact places where an X should be placed. Armed with these documents, they went to the polls, laid them over the official ballots, marked their X where the slits were, and thus voted exactly for all the men desired. This same local hero appeared one time at a Durango precinct to vote. He was recognized by one of the judges, a woman. "You can't vote here," she said, "you're registered in Ignacio." "That's all right," he answered, unperturbed, "I voted at Ignacio, I voted at Perins, and I'll vote here, if you want me to."

The Spanish Americans in Durango are found in the south part of town on the eastern side of the railroad in the section known as "Mexicans Flats", and on the west in the region known as the "bottoms." These sections are marked by the usual picturesque and motley assemblage of shacks and small cottages.

III

INDUSTRIAL CENTERS

(A) PUEBLO

Pueblo, the second largest city of Colorado, is considered its principal industrial center. Its proximity to coal and iron, and its excellent railroad facilities, have occasioned the development there of the largest steel plant west of Chicago, together with almost two hundred other manufactories. The 1920 census fixed its population as 42,908, but the extensive growth of the city even outside its limits affords considerable basis for its claim to have at present 60,000 people.

All the information obtained points to an estimate of about 5,000 Mexicans in Pueblo. The steel works of the Colorado Fuel and Iron Company now employ almost 1,200 Mexicans. A proportion of these are Spanish Americans, but the percentage is not large. About fifty are employed by the U. S. Zinc Co., and small groups by the city, the contractors, and the railroads, notably the Sante Fe, D. & R. G., and the Missouri Pacific.

As was said above, the steel works dominate the industrial situation for the Mexican.

The steel works normally employ between five and six thousand men, and their figures show that the percentage of Mexicans increased from 8.1 per cent in 1912 to over 20 per cent in 1917, and has continued at that proportion or greater ever since.* In 1920 the Mexicans employed comprised 39.8 per cent of the total force, but in 1923 the figure had dropped to 20.24 per cent. Mr. Selleck, the personnel manager, stated that the Mexicans are

*See Table III.

satisfactory workmen, and their number is not likely to decrease and may increase in future years.

The Mexican is often accused of being a "floater" in industry, of being unwilling to remain a great length of time in any one job. On being asked about the turn-over among the Mexicans, Mr. Selleck answered: "The Mexican cannot be blamed for a large turn-over. He is a common laborer; he does the hardest work for the lowest pay, and the turn-over is always greatest in that kind of work. Naturally if a man thinks he can better himself he will quit that kind of a job for something better. The cause for the turn-over among the Mexicans is industrial rather than racial."

In the steel works, the Mexicans as a rule do the unskilled or semi-skilled work. A few are wire-drawers; one finds an occasional man working as a machinist or boiler-maker, but the great majority do common labor. The steel works now has an eight hour day instituted in 1918 in the month of November. In this connection it may be stated that this steel works was the first to institute the eight hour day. When Mr. Gary in October, 1918, announced that the policy of the United States Steel Corporation was a *basic* eight hour day, with time and a half for overtime, the manager here announced to the men, that he did not know the meaning of a "basic" eight hour day, but that the C. F. & I. stood for a real eight hour day. He offered the men eight hours and a 10 per cent wage increase and the men accepted. The six day week is now generally observed. There is a minimum of $3.98 for eight hours, and this or a little more is the average wage of the Mexicans.

Mr. A. T. Manzanares, the court interpreter, stated that on an average about fifteen cases a month of Mexicans come before the courts; about two-thirds are for petty larceny, and one-third for drunkenness.

(B) DENVER

Denver, the capital and largest city of Colorado, with a present population of about 275,000, has never had a large Mexican population. The 1920 census could find but 1,390 Mexicans. Since that date, however, the number has grown. Mr. José Esparza, the Mexican Consul with office at 402 Mercantile Build-

ing, states that Denver now has a permanent Mexican population of over two thousand, and that in the winter time, when the beet and other migratory workers come to the city, that number is doubled or tripled. The Mexicans live in all parts of the city, on the outskirts to the west and north, but are centralized somewhat west of Speer Boulevard, both north and south of Colfax Avenue.

They are engaged largely in common labor, but their economic situation is not dominated by any one industry as in Pueblo. They work for the railroads, the street car company, the city, and various manufacturing concerns. There has been considerable destitution among them, which the Mexican Blue Cross has been fairly successful in alleviating.

1. *Religious Work*

(a) **The Methodists.** The Colfax Avenue M. E. Church, situated at the corner of Ninth and Colfax, carries on some work among the Mexicans, which took its rise from a marked interest in that group shown by one of the deaconesses. About 1921 a Mexican pastor, Seneca Garcia, was called to the field, and now has a church of about 100 members. There is a Sunday school, but little social work. The Methodists have been allocated the district north of Colfax Avenue.

(b) **The Presbyterians.** The Jerome Park Mission is situated at 2004 W. Holden Place, south of the West Colfax viaduct and just east of the bed of the South Platte River. It is in a district which looks as if both God and Denver had forgotten it. Surrounded by factories, and overhung by a dusky veil of smoke, its little wooden cottages, or ancient one-story bricks, scattered among weed-grown vacant lots, make it seem the mongrel offspring of a deserted village and a city slum. The district has no paving, no side walks, no sewers. It is one of the most depressing sections ever visited.

The church itself, an old brick structure, with one room and a shallow wing, is situated at the end of the most attractive street of the district, shaded by fine old trees. There is no American pastor, and the staff consists of one woman worker, with whom is now working a Mexican pastor. He has a Sunday school and

preaching service at 10:00 and 10:45 in the morning which have attracted 40 people. There is a Sunday school and preaching service in English in the afternoon.

IV

THE MEXICAN ON THE RAILROADS

In the table below will be found listed all the railroads in Colorado which have a mileage exceeding 100 miles:

Railroad	*Mileage*
Denver and Rio Grande Western	1,504.33
Colorado and Southern	729.15
Union Pacific	852.51
Santa Fe	505.62
Chicago, Burlington & Quincy	395.39
Denver and Salt Lake	252.00
Rio Grande Southern	171.16
Rock Island	165.83
Missouri Pacific	152.11

(From "Colorado Year Book, 1924," *page 10*).

The Mexicans work chiefly on these roads as section men. The length of a section varies, but it usually runs eight to ten miles, and four to six men care for a section. We can safely say that the Mexican on the sections and in the extra gangs represents a population of 5,000.

DENVER AND RIO GRANDE WESTERN

On this road, all the regular section men, with the exception of a few Irish between Denver and Pueblo, are Mexican. They have 3,000 men working on the sections, and of these probably two-thirds are in Colorado. Fifty per cent of these are married. There are 1,000 men on "extra gangs," in groups of about fifty men each. These "extra gangs" are shifted to different parts of the system, and they lay tracks, and roadbeds, and do all special work, for which the regular section men cannot care. In these extra gangs there are some Greeks, but eighty per cent of them are Mexicans.

SANTE FE

In the Colorado Division, La Junta-Pueblo-Denver-Canon City, there are about forty sections, with about four Mexicans to a section, or a total of 160. The number has recently been reduced from six to a section. Eighty-five men are in extra gangs. Most of the section men have families, and about one-fifth of the extra gangs. In this division we find thirty-eight American bosses, two Mexican, and four or five Italian.

MISSOURI PACIFIC

From Pueblo east to the state line, they have about fifty Mexicans averaging two to a section. There are three to four men usually in a section, Americans working in addition to the Mexicans. In Pueblo there is a yard gang of fifteen (ten Mexicans, four Greeks, and an American boss), and an extra gang of ten Mexicans.

COLORADO AND SOUTHERN

This railroad has its division office at Trinidad, but no information was obtained.

ROCK ISLAND

Reported to have few Mexicans employed. These section men work the eight hour day, and the wage is thirty-five to thirty-eight cents an hour. The extra gangs are housed in regular box cars, with usually four bunks to a car, one in each corner. The furniture of the car includes a stove and a wash-stand.

The section men live in concrete bunk houses, portable frame bunk houses, or box cars set off their trucks and on to the ground. A family may occupy one or two rooms, size about twelve by twelve. The box cars usually have two or three windows in each side, and a door at each end.

No trace of any social work among these people initiated by the railroads was found, yet they often live lonely, isolated lives. The section men who work near the large towns usually live in or near the Mexican colony, and so have the contacts which that association affords. But those living in the smaller towns, in groups of from two to eight families, are cut off from those of

their own language and race. And, of course, the extra gangs, shunted around the system from place to place, lead a nomadic kind of existence.

So far we do not have sufficient information to initiate an intelligent program for this group, but the following suggestions might be carried out:

(1) Lay upon each one of our pastors and workers the responsibility of informing himself about and working with the section men in his territory. The distribution of literature should be especially effective with these people.

(2) Detail one man, preferably one holding a railroad pass, to spend at least one month a year, to make a tour of the points from which the section men and extra gangs could be most effectively reached. One of the most valuable results of such a tour would be the assemblying of information on which to base a future program. If stereopticon slides and moving pictures could be used, he would be sure of a warm welcome. On such a tour, the co-operation of various social agencies, particularly those interested in health, child welfare, and education, could be enlisted, and thus a well-rounded program of social as well as religious instruction could be given to these people.

V

THE MEXICAN IN THE BEET FIELDS

(A) THE BEET SUGAR INDUSTRY

The journey of a load of beets from the field to the sugar sack is a most fascinating one. Trucks, wagons, and cars conspire in bringing the great white nuggets to the factory. And no sooner have the wheels of the cars ceased turning than the load of beets tumbles down to add itself to the immense pile waiting to take the plunge down the causeway.

Torrents of hot water bear the beets to the cutting knives. And as they are borne along, they are washed. In the factory elevators like Gargantuan corkscrews raise the beets to be cut and shredded, whence they whirl away to the various chemical and boiling vats. From the vats slowly flowing rivers of black molasses toil onward in the refining processes. The syrup drips upon the inside surfaces of great whirling cylinders, where the centrifugal motion holds it in a vertical wall. Streams of water play upon the syrup as it crystalizes, whitens into sugar—then on and on, until at last the weighing machine accurately drops one hundred pounds of warm sugar into the mouth of each waiting sack. A beet travels just twenty-seven miles during this long journey, but so rapid is the process, that the load of beets which is hauled out after luncheon, may be sugar for your coffee-cup at dinner the same evening.

The beet industry in the United States is about twenty-five years old. But though a youth, it has already become a lusty one, for in 1920, its ninety-eight factories produced more than one million tons of sugar.

There are three great areas—the middle western, of which the most important states are Michigan, Ohio, and Wisconsin;

the western mountain section comprising the states of Colorado, Utah, and Idaho; and the western section, of which California is the chief beet producing state.

Colorado, in 1920, produced more than one fourth of all the sugar refined in the United States, next comes California, Michigan, and Utah, in the order named.

Of course, this new industry has demanded new labor, and throughout the United States, the greater part of the rough work is done by Mexican hands.

"Contracts for beet growing are arranged every year between the sugar manufacturing companies and the farmers in beet-raising localities, and every acre of sugar beets is contracted for before the seed is sown. The farmer with his machinery prepares the ground for planting, seeds the crop, cultivates between the rows, and at harvest time loosens the beet roots from the soil. But the intermediate and subsequent processes are performed by an army of hand workers, for although machinery for certain of these processes is being tried, it is not as yet in general use. As the work is distinctly seasonal and also comes at a time when regular farm labor is busy with other crops, the farmer usually hires labor on contract to do the handwork. These laborers have no more to do with the regular farm work than harvest hands or fruit pickers, though in the intervals between the hand processes they sometimes hire themselves out to the farmers for other work. The amount of hand labor required for the beets is usually estimated at one adult worker for every ten acres, which means that in the United States approximately 87,238 adult laborers or an equivalent working force of adults and children were required in 1920."

The supply of contract hand laborers comes from two sources. First, there are the families resident near the beet farms. Since about 1905, a constant stream of Russian-Germans had been flowing into the beet sections of northern Colorado, and these people supplied the bulk of the hand labor. Their ancestors had emigrated from Germany to Russia in the eighteenth century, but had never intermarried to any great degree with the Russians, and had conserved their German language, customs, and religion. The World War naturally cut off this stream, and created a labor shortage. It was necessary to turn to the second and more distant source, and this was the Mexican and Spanish Amer-

ican labor to the south. From southern Colorado and New Mexico Spanish American labor was recruited, but this supply was not adequate to meet the demand. And so agents were sent to Texas and the border of Mexico. Now Fort Worth, El Paso, and San Antonio have become important recruiting centers for beet-field laborers, from which whole trainloads of Mexicans are shipped north, east and west to the beet fields.

"The laborer contracts to do the handwork on as many acres as he thinks he and his family group can take care of. The sugar companies or the farmer—the agreement is made directly with the latter—contracts to pay the laborer a fixed rate per acre (in 1924 this was $21 to $23 per acre), part of the amount to be paid after each operation. In addition, the railroad fares of the workers to the fields where they are to work are paid by the sugar farmer for whom the laborer is to work."

The season for hand work extends over six or seven months, from May to November. The families are usually brought to the beet fields in April and occasionally as early as March. The first operations turned over to them are "blocking" and "thinning," which usually take about five or six weeks. It has been found cheaper to be liberal with the seed and to plant more than enough than to risk a poor stand, but to obtain the most perfect beets only one plant must be allowed to mature, and the plants should be from ten to twelve inches apart. Blocking, as it is called, is usually done by adult laborers, and is followed immediately by thinning, a process performed as a rule by children. It consists in pulling out all but one beet plant and leaving one—preferably the strongest. The blocking and thinning must be done before the beet plants grow too large, and the work is usually done under pressure.

Hoeing is the operation which follows blocking and thinning, and it is spread over a period of four or five weeks. Between the last hoeing—that is, about the end of July—and the time of harvest, a period of six or seven weeks elapses in which there is no hand work in the beet fields.

The beet harvest begins about the first of October and lasts until about the middle of November, or between six and seven weeks. " The date of beginning the harvest depends upon the sugar content of the beets and is determined by the chemists in the testing stations of the sugar companies. After the beets have been

loosened from the soil by a horsedrawn machine known as a lifter, they are pulled up by the hand worker and thrown in piles or rows to be "topped." For the latter operation a sharp, heavy knife about eighteen inches long, with a hook at the end, is used. The worker, with the knife grasped in the right hand, hooks up the beet and chops off the crown of leaves with a sharp, downward stroke."

As has been stated, Colorado leads all other States in the Union in beet sugar production. "The beets are grown in the irrigated basins of the Platte and the Arkansas Rivers, the Arkansas Valley covering a tract of land approximately 125 miles long from the Kansas State line to Pueblo, and the northern irrigated districts reaching north from Denver for about 75 miles, then running east and north again along the Platte River. On the Western slope of the Rockies along the Grand and the Gunnison Rivers is another irrigated beet-growing section, but the area there is small compared to that in the Eastern part of the state."

A large part of the above material, and all of that enclosed within quotation marks, was taken from Bureau Publication No. 115, of the Children's Bureau of the Department of Labor, entitled "Child Labor and the Work of Mothers in the Beet Fields of Colorado and Michigan."

In Table IV will be found a list of the counties of Colorado growing sugar beets, with the acreage and value of the crop produced in each one. Table V gives the monetary value in 1923 of the principal agricultural products of the state. From this it will be seen that the crop of sugar beets, valued at $15,001,063, exceeded the valuation of the wheat crop, and was exceeded in turn by only two products, hay and corn.

(B) NUMBER AND LOCATION OF MEXICANS

1. *In the Arkansas Valley*

The Holly Sugar Company, with their factory at Swink estimated that a population of about 800 Mexicans passed the winter of 1923 in their territory, half of them in Otero County, some on the farms but most of them at La Junta, and the balance

divided between Pueblo and Prowers Counties. In 1923 they imported 540 fares, and in 1924, 800. Six hundred of these were brought in from El Paso and the balance from Albuquerque, and other parts of New Mexico. Of the 800, 500 were sent to Otero County, and most of the rest to Prowers.

Before going further, it may be well to state that all figures for the number of Mexicans imported, are for "equivalent full fares," which represent the total of full fares paid for adults plus one half the number of half fares paid for all children under twelve. So that the total number of persons brought in is always somewhat in excess of the number of "fares" quoted.

The American Beet Sugar Company, with its sugar factory at Rocky Ford in Otero County, is estimated to have brought in 1,200, of which probably 1,000 came from El Paso. Probably more than one-half of these would go to Bent County, and most of the balance to Otero.

2. *In the South Platte Valley*

The Great Western Sugar Company has as its total acreage almost nine times as large an area as the combined acreage of the Holly and American Sugar Companies. For, in addition to Colorado, it has large holdings in Utah, Montana, and Idaho.

At the beginning of the 1924 season there were 1,026 resident Mexican families within its territory. It shipped in 10,500 Mexican fares for its whole territory, of whom 7,481 were sent to Colorado. Of the 10,500, 2,500 were sent from Denver, 2,500 from New Mexico, some from Kansas City, and four or five thousand from Texas.

This company has ten factories in Colorado, four in Nebraska, one in Wyoming, and one in Montana. Its factories in Colorado are located at the following points:

Brighton	Greeley
Brush	Longmont
Baton	Loveland
Fort Collins	Sterling
Fort Morgan	Windsor

(c) THE MEXICAN AS A LABORER

The Mexicans were brought in to do the contract hand labor, and in that status they have so far remained. In no place but Fort Collins was there any report of their becoming farm tenants or owners. There the labor manager stated that ten or twelve were farming beets for themselves. He said; "I do not look for them to buy land. They are not thrifty like the German-Russians. But the farmers may come more and more to turn the beets over to them and let them farm them. This work, you know, is adapted to the Mexican temperament. They take life easily and don't mind being idle a part of the year."

Mr. Kaspar, Manager of the Holly Sugar Company, on being asked what they would do without the Mexican, threw up his hands and said, "We would be out of luck. We'd have to close up our factory and the farmers would lose the crop. You can't get white labor to do this work. We are absolutely dependent on the Mexican."

An official of the American Beet Sugar Company, said, "The Mexican is a good worker, if treated right. If not, he won't work. He is very loyal or very mean. The trouble is, we haven't known how to treat him. Too many have thought they could beat the Mexican and they would be that much ahead. If any farmer beats the Mexican now, he has to talk to us."

There is unquestionably much child labor in the beet fields, and it is more prevalent among the Russian-German and Mexicans than other groups. The redeeming feature of the situation, is that the children, with rare exceptions, work with and under the supervision of their own parents, and except where the parents are ignorant or cruel, may not suffer physically from overwork. The greatest evil seems to be that they are kept out of school, especially in the fall, and thus retarded in their advancement. An apparently careful study of child and women's labor in the beet fields was made in 1920, under the direction of the Children's Bureau of the Department of Labor, and published in the bulletin No. 115 referred to above. But this survey because of inadequate publicity and follow-up produced no tangible results. Consequently, another survey is in process this summer, supervised by Professor F. B. Coen, of the State Agricultural College at Fort Collins, co-operating with the National Committee on

Child Labor. This survey should turn up some interesting and up-to-the-minute data.

(D) COLONIZATION SCHEMES

Every Mexican fare shipped into Colorado costs the sugar companies from ten to twenty-five dollars. Further, an inexperienced man cannot do nearly so effective work as a man who knows the beets. For these reasons the companies are endeavoring to hold as many of the Mexicans as possible, especially the steadier and more dependable class, within easy distance of the beet fields, and are developing Mexican colonies of various classes and sizes.

The Holly and American companies are building the colonies at their own expense, and giving the houses rent free to the Mexicans. The houses are of adobe, either in single huts, or built together in "long houses." The rooms are about twelve by twelve, and as a rule two are allotted to a family. The floors are sometimes of dirt, sometimes of cement, sometimes of board. Ground is furnished for a garden if desired, with sufficient water for irrigation. It is planned to set out trees, and make these colonies really pleasant little communities.

The Holly Company proposes colonies at the following points:

Swink — Devine
Cheraw — Dinsmore
Holly

The American Beet Sugar Company has colonies at the following points:

Rocky Ford
La Mar
Las Animas
Manzanola

A woman in the colony at Rocky Ford was asked how she liked the cement floor in the house. "Oh, Senor, not as well as dirt. It is too cold, and then every time you drop a dish, smash, it is gone."

La Junta in the Arkansas Valley has a considerable Mexican population of 600 to 1,000. The Baptists have work here. The

Catholics have just completed a new edifice for the Mexicans and Italians, which is a better looking church than the one the Americans use.

The Great Western Sugar Company, under the leadership of Mr. Maddux, is following a different policy from the two companies already mentioned. It is encouraging the Mexican to buy and own his own house and lot. In their colonies the lots run about fifty by eighty-five feet in size. The company furnishes the straw, lime, and gravel for the houses, while the Mexican furnishes the labor to make the adobe, and under supervision to lay the walls and build the house. He is given five years in which to pay for his little property. The first year he pays nothing; the next three he pays $40.00 a year, thus reimbursing the company for the $120 cost of each house. In the fifth year, he pays for his lot, which costs from $25.00 to $50.00. He then receives a deed to the property. During the five year period, the company carries the taxes on the property and also all interest charges. It also holds a contract with the individual Mexican which gives it the right to eject him from the property within thirty days, of course, on the provision that it repay him all he has invested. This is to prevent bootlegging or the establishment of a bawdy house in the colonies.

Fifteen of these houses were built in 1922, forty-two in the next year, and two hundred are projected for this year. They will be located in the following places:

West Greeley	Brush
Johnston	Morgan
Hudson	Fort Collins
Kersey	Ovid
Kingsbury	Sedgewick

In Nebraska there will be colonies at Scotts Bluff, Mitchell, Miniature, and Bayard. In Montana at Billings and Lovell.

At Fort Collins, in addition to the Mexican colony, which is situated to the north of the factory, a number of Mexicans live in the "Jungles," a collection of wooden shacks in the river bottom to the south of the factory.

Mr. Maddux stated that he hoped about 2,000 Mexican families would pass the winter of 1924 in their territory. Of these about 300 will be in the Longmont territory. The farmers themselves are beginning to give the Mexican better housing on

the individual farm. Some families are given enough work to occupy them through the winter, feeding stock, etc., and if the farmer wants to hold this labor, he must provide adequate housing.

The Holly Company expects about one-fourth of the 800 they imported this year to remain over the winter.

(E) RELIGIOUS AND SOCIAL WORK

The Companies already realize that to hold the Mexicans, it is necessary to do more than to build them adobe houses; that there will be need to encourage the development of a healthful social and religious atmosphere. Mr. Kaspar spoke of the intention to build social centers or small churches in the colonies of the Holly Company. This company has already given some financial aid to the building of the Catholic Church for the Mexicans and Italians at La Junta, and that in spite of the fact that the company is reported as dominantly Jewish.

In Fort Collins, an illuminating story came to our attention. There the Presbyterian Church has just sold its old edifice to the Catholics, who were aided in the purchase and remodeling by the Great Western Sugar Company. "The company did it," explained Mr. Griffin, "not on any sectarian basis, but it wanted to establish some center that these people could call their own. It has a French priest who speaks Spanish." Mr. Maddux attended the dedication of this church, and reported an audience of over 500. "I witnessed them as they came out," he said, "and you could just see goodness shining in their faces." Mr. Maddux announces himself as interested in all religious efforts to help these people. He assumes the catholic position that all religions make for social good.

In the large colony of West Greeley, he has reserved two fine lots for a social center, which is already drawn in on the prospective blue print of the colony. As soon as thirty houses are up there, he says it will be built.

VI

PRESBYTERIAN SPANISH WORK IN COLORADO

In preparation of this survey statistics were not gathered covering the history of our Presbyterian work in Colorado. Such material should be collected before it is lost. It will include the stories of the lives of Alexander Darley, J. J. Gilchrist, the McLean brothers, Eneas and John, as well as the acts of the lives of faithful service rendered by such missionary teachers as Miss Mollie Clements. There are many interesting stories about the early hardship endured and persecutions suffered, by the first missionaries in the state.

Not far from Conejos, about three-quarters of a century ago, there was a rancher named Gómez. He had heard about the Bible, and was exceedingly eager to secure a copy. Finally a Frenchman came into the valley, who was reputed to be the owner of a copy of the Scriptures. After some bargaining, Mr. Gómez bought it for ten dollars, a fat steer, and the use of a yoke of oxen to make the trip to Santa Fe, the nearest trading point one hundred and twenty-eight miles distant over the mountains. From the time of the possession of this Bible the entire Gómez family embraced the evangelical faith, and when the first missionaries came into Colorado they found a group of Protestant people worshipping in the home of the Gómez family.

Including the wives of ministers there are six missionaries in our Presbyterian force today who are descendents of the original Gómez family.

One of the most significant and well planned policies of the early missionary program, was the development of an educational institution for the training of leaders at Del Norte. This college in its early days ministered almost entirely to the Spanish-speaking population, and when the larger plans of the synod were

taken into consideration in the development of Westminster College near Salt Lake City, Del Norte College was abandoned. The veterans of our missionary force, both in New Mexico and Colorado, are graduates of Del Norte College, and it makes one pause in his thought for the future, when he questions how these men are to be replaced when their span of service shall be ended.

The veteran workers in Colorado are the Rev. M. D. J. Sanchez, located at Alamosa, and the Rev. Refugio Jaramillo, who is pastor of the church at Walsenburg and the church at Huerfano Canyon, which is located at Tioga.

Mr. Sanchez has lived all his life in the San Luis Valley, and it is impossible to measure the influence which his ministry has had upon the Spanish-speaking people of that section. He serves also as presbyterial evangelist for the Spanish-speaking population of the Presbytery of Pueblo, and gives at least half of his time to travel, caring for a mission in Salida, which is a department of the American church, and which, therefore, does not figure in our statistical tabulation; in caring for a mission at La Jara, the organized church at Saguache; and in serving as a sort of general advisor for all of the other pastors in the area. He is looked upon as the dean of the force in Pueblo Presbytery, and his wise counsel and evangelistic aid have been of inestimable value in all of the fields.

The church at Alamosa is the second largest Spanish church in the presbytery. It has a total membership of 104, and last year 26 were received into membership, 23 of these being on confession of faith. The church has been trained to give, and last year contributed $1,800 for local expenses and $100 for benevolences. The Spanish-speaking people who attend this church, which is called the Second Presbyterian Church of Alamosa, are for the most part clerks and railroad workers living in the city. Because Alamosa is a railroad center and comes in constant contact with English-speaking people, most of the members of this church are able to speak and understand English, and except for prejudice in favor of the Spanish language, it would perhaps not be difficult to carry on most of the program of the church in the English language. The property includes a neat cement block church of two rooms, with a shingle roof, a good adobe community house, with kitchen and social hall, and a small manse, upon which the church has a debt of $1,000 to the Divi-

sion of Buildings and Property. Alamosa is a strategic point in the San Luis Valley and the missions, which the church conducts through its pastor, are an important feature of the work.

There is an organized church, worshipping in an adobe building at Saguache, eighteen miles from Moffett, on the narrow gauge of the Denver & Rio Grande. Saguache has been without a pastor for years, and receives only the monthly visits of Mr. Sanchez. The field is an important one, and ours is the only evangelical work for Mexicans which is being done in the city. Our church at the present time numbers only six in membership and the work is not in good condition. The church last year contributed $150 for its own support and $15 for benevolences.

About eighteen miles from the New Mexico boundary line in the county of Costilla, is located the San Pablo church. The district is a sheep growing district, although field peas, hay and wheat, and other products are also produced in large quantities. There is an interesting collection of Spanish villages in the group. The most important of these is San Luis, the county seat. To the south are San Pedro and San Pablo, located only a mile apart. About two and one-half miles to the east of San Pablo is the little village of Chama. The two communities of San Pablo and San Pedro may be considered as one; San Pedro being the Catholic community with its large and imposing church, and San Pablo the Protestant community with its no less commodious structure. Chama and San Luis have no Protestant work of any sort, although there are members of the San Pablo church living in San Luis. The most notable of these is Mr. Valdez, who is editor of the *Heraldo Del Valle*. Mr. Valdez is a very influential man, not only in San Luis, but in the whole county of Costilla; he is also a graduate of the college at Del Norte.

There are about 4,000 Spanish-speaking people in the field which the San Pablo church ought to serve. The territory is occupied almost entirely by the Latins, there being scarcely any influx of American settlers as yet. Our San Pablo church, because of lack of funds, has been without a pastor for the past seven years and has been cared for by periodical visits made by Mr. Sanchez. Because of the intense cold during the winter months, and because of the great distance from Alamosa, these visits have not been so frequent as the needs of the church would warrant, and

the work, therefore, is not in the condition in which it ought to be. Nevertheless, during the period when the church has been without a pastor, a summer student has been placed upon the field each year, and during the period of service of one of these, Mr. Primitivo Acosta, who is now located in Cuba, a new adobe building was constructed which cost about $3,500, not including the labor of the people. A very effective work could be done through the location of a permanent pastor at San Pablo, and the field ought not to be cared for in the desultory way in which it has received administration in the past seven years. A man with some vision of community service, who could put on a program which would help the agricultural people living in the district, could make himself not only the spiritual, but the material leader of the whole community. In 1923 Costilla County had 4,000 acres of spring wheat, but less than 2,000 acres in winter wheat. The climate, however, is high, being on the average about 8,000 feet above sea level, and is covered with snow for a large part of the year. Up in the San Luis Valley they have a saying that it is winter for eleven months and then one month when it is very cold. There seems to be a prejudice, however, on the part of the Spanish people to the sowing of winter wheat, and some sort of a demonstration given by adequate leadership might accomplish wonders in increasing the productive powers of the people living in the area.

South of San Pablo, and directly on the state line are located the two towns of Garcia and Costilla, Costilla being in Colorado and Garcia in New Mexico. For a number of years our two Home Mission Boards maintained both a school and a church at Costilla, the work being carried on in a building, half of which was manse and the other half church, the separation being by a community wall. In 1917, however, the work by a comity agreement was turned over to the Methodist church, and the property has been transferred to the Methodist Conference in exchange for a like transfer on their part at Llano, New Mexico, where they have turned over a field to us. An interesting thing, however, is the fact that the Christian Endeavor Society which was established at Costilla during the Presbyterian tenure, still sends delegates to the convention of the Presbyterian Christian Endeavor Society at its annual meeting in August.

At Ignacio, in La Platte County, is located a church which has served both Spanish-speaking people and Indians under the

leadership of the Rev. A. J. Rodriguez for many years. The property consists of a very attractive and commodious building of cement blocks, well located. The town, however, is small, the 1920 census giving it a population of 240 and the Colorado Year Book for 1924 estimating the population at 340. At least half of these are Americans, and are served by an American Methodist church, located about three blocks from our Spanish-Indian church. The building is of wood, but commodious and attractive. Our church serves also the Ute Indians, from the nearby reservation, and yet by the most liberal estimate and counting the nearby ranchers, the two churches, Methodist and Presbyterian, cannot possibly reach more than 1,000 people, of whom half would be Americans. The wisdom of building at Ignacio with the small population which the church could serve is questionable, and wiser strategy would have dictated the policy of spending the money involved in Durango twenty miles to the west, a town of about 5,000 population. The urgent petition on the part of the presbytery for the construction of the church at Ignacio may have been due to the fact that the pastor, the Rev. A. J. Rodriguez had his residence there. It is criminal and foolish in this day and age for two Home Mission Boards to be putting money into a town like Ignacio. If the Methodist church plans to drink the cream off the community, it ought to drink the skim milk also, and plans ought to be made which would serve Americans, Indians, and Spanish-speaking people alike. This ought not to be difficult, because the Spanish-speaking people have been so long at Ignacio and hold such an important part in its social and industrial life that racial barriers are inconsequential.

Mr. Rodriguez two years ago reached the age of retirement, and because of the apparent folly of spending Home Mission money in such a field, the sub-department of Spanish-speaking work, recommended to the Board that the appropriation be discontinued and to the presbytery that Mr. Rodriguez be recommended for aid to the Board of Ministerial Relief. Both recommendations have been adopted, and Mr. Rodriguez is now upon the retired list. He is aged and infirm, and has been unable for eight or ten years to do the work of an active pastorate. He has a neat home in Ignacio, which he owns, and ever since his retirement has carried on the work of the Ignacio church exactly as he did when he was upon the active list. For some time he has been unable to do very much more than to care for the services of the

church and to do such calling as cases of sickness and urgent need required. Mr. Rodriguez has for years had a small mission in Durango, holding services in the home of one of the members living there, but belonging to the Ignacio church. A wise policy for the future would divorce this plan of letting the tail wag the dog in the Ignacio-Durango field, and would locate a minister in Durango where there is an opportunity for a large and important work and would plan for the continuation of Ignacio as a mission of Durango in the future, unless the Methodists can be persuaded to take over the work there.

In spite of the lack of opportunity the Ignacio church has always been one of the best in the presbytery. They reported last year a membership of fifty and received four upon confession of faith during the year. The finances, however, have been at low ebb, the church contributing $52 for its own support and $20 for benevolences. Doubtless the fact that Mr. Rodriguez is not receiving his salary from the Board, and that the church people know that he is cared for by a pension, is largely responsible for this fact.

Another of our Spanish fields centers about Antonito, thirty miles to the south of Alamosa.

Six miles north of Antonito is the Spanish town of Mogote. Mogote is very much like San Pablo, in that it has close to it a smaller town named San Rafael, which is intensely Romanistic. Our Spanish church was first located at San Rafael and bore the name of the town. Because of intense opposition to the Presbyterians it seemed wise when it was possible to construct a building, to erect it in the neighboring town of Mogote where most of the members lived. The church has served for more than half a century in that community, and as a result Mogote is largely Protestant, while San Rafael is entirely Catholic. In Mogote Miss Mollie Clements served continuously under the Woman's Board as a teacher for twenty-seven years. Her Christian character is written into the lives of all the people of the town, most of whom at one time were pupils of her mission school.

The Mogote field has as its out-stations the Antonito church, with fifteen members, and the Ortiz church with twenty-six members. The Mogote church this year reports a membership of 143 and received fifteen upon confession of faith. The church contributed $268 to its own support and gave $112 for benevolences.

Just at present the field is vacant, Rev. C. A. Romero having been transferred by presbytery's committee on National Missions to Las Animas, where he is to have a roving commission in caring for the beet workers in the Arkansas Valley. The removal of Mr. Romero leaves the largest Spanish church in the presbytery without pastoral care, and immediate steps must be taken to provide for it. There are elders, however, in the Mogote church who can carry on the work temporarily, and it would seem to be wise, in view of the fact that San Pablo has been without a pastor so much longer, to locate a man at San Pablo for the current year, allowing him to make periodical visits to Mogote.

Of course, the most strategic point in this field is Antonito, but as yet our work has not made very much of an impression there. In the days of Eneas McLean, who served as pastor on this field, a church was erected in Antonito for the Spanish work. Through some sort of shifting that church, however, has passed over to the Americans and is used by them to the exclusion of the Spanish people, who worship in a home.

Over the La Veta pass, in the county of Huerfano, is located the town of Walsenburg. Detailed information has already been made elsewhere in this survey about the mining industries, and the number of Spanish-speaking people employed. Our church there is of long standing, has a desirable and well located property, but the building consists only of a good-looking brick manse, in the front rooms of which services are held. A very urgent need is that of a new church building. The town is important and the church has been a decided influence in the moulding of its character. The Walsenburg church last year reported a membership of 120, receiving twenty on confession of faith and three by letter; contributed $400 to its own support and $128 to benevolences. It has an out-station in Huerfano Cañon church which is located in Tioga. This church last year reported thirty-three members, received two on confession of faith, four by letter; contributed $40 to its own support and $20 to benevolences.

One of the most important fields in the whole presbytery is the city of Trinidad. The Spanish work in this city has had a checkered career. For years services were held in an adobe structure, which was very poorly located. As the district deteriorated it came to be the red light district of the city, and it was impossible to attract any except the people who lived in the immediate vicin-

ity to its services. In 1921 through aid given by the Board of Church Erection, an adequate and well located stone church was purchased from the Disciples denomination for the sum of $10,000. Since that time the activities of the church have increased, and its membership has grown under the pastor in charge, Rev. Amadeo Maes. He serves not only the Trindad field, but, also, in his Dodge car a number of the mining camps located round about. As an illustration of how much a building counts in the development of a church, a comparison of statistics immediately preceeding the purchase of the new building and the last year, will be interesting in the case of the Trinidad church. In 1920 the membership was 80, in 1924 it was 115. The church in 1920 contributed for all purposes $315, in 1924, $634.

There is located also in Trinidad an Italian Presbyterian church served by the Rev. A. Sulmonetti, which reported in 1923 a membership of 36, with a Sunday school of 75. There seems to be little or no co-ordination between the American church, the Italian church, and the Spanish church; and Trinidad as well as Walsenburg and Alamosa present a fertile field for the working out of a unified Presbyterian program, especially for the industrial group which our Presbyterian work attempts to serve.

The development of the sugar beet industry in eastern Colorado has very largely changed the complexion of our work at Las Animas. The people who have come in to care for this industry have for the larger part been immigrant Mexicans from old Mexico. Las Animas for years has been cared for as a mission church from Trinidad, the pastor of the Trinidad church making monthly visits, and the work being carried on in the interim by the elders. The field has become so important, however, that the Rev. C. A. Romero located until August at Mogote, has now been transferred to Las Animas where he will have his residence, and where he will care for as many of the beet workers as he can reach in his immediate territory. Our whole program for work among such a population is in a most primitive stage. Experimentation has been made among the cotton pickers of the Salt River Valley around Phoenix, by equipping a car with a moving picture machine, Testaments, tracts, and other literature. It is probable that an adaptation of some such sort of a program will be used for reaching the beet workers in the vicinity of Las

Animas. The Las Animas church has a membership of thirty-eight and gave $249 for local support and $32 for benevolences last year.

From a denominational standpoint it is to be regretted that our Presbyterian Spanish mission in Pueblo was abandoned some ten or twelve years ago. There are no facts on file which would indicate the reason of the abandonment, but the remains of the work have been turned over to the Baptists, who are now doing a good piece of work as indicated above.

The work in Denver Presbytery is of very recent development and has been due largely to the efforts of the Rev. Paul H. Buchholz, serving under the sub-department of the Spanish Work and located at Denver in October of 1922. Mr. José Candelaria was brought from Dubuque Seminary to Iliffe Seminary in Denver, in order that he might give part time during the completion of his seminary course to the work in Jerome Center, an enterprise under the direction of the Church Extension Board at Denver. Mr. Candelaria has succeeded in getting together an interesting group of Spanish people, and while the opportunity for work in Denver is not particularly large at the present time, the movement of the beet workers will make that city a point of increasingly strategic importance.

Probably the greatest untouched fields, as this survey shows, are the great beet fields north of Denver. A beginning has been made in the locating of Miss Patricia Salazar at Brighton, and an attractive adobe building to serve as a Home of Neighborly Service has been built. It is hoped that this Home will serve as a model for other communities in which there are Mexican colonies. Miss Salazar is the product of our Home Mission work in Southern Colorado, her father being an elder in the Ignacio church. She speaks English and Spanish fluently, is of attractive personality, bright, and ought to put over a very successful program. If the first Home of Neighborly Service at Brighton can be made a success, there is no reason why the Great Western Sugar Company would not go halfway with us in the establishment of a number of such community houses in the area which they serve. Miss Salazar began her work this summer with a Daily Vacation Bible School.

One of the most interesting phases of the work in southern Colorado is the Christian Endeavor Convention which is held an-

nually. These conventions have been held without a break for the last quarter century and are largely attended by our young people in the southern part of the state. It is the custom to meet on Thursday night in the convention church, and services are held all day Friday, Saturday, and Sunday. Much enthusiasm is shown and the young people look forward from year to year to these conventions. Great good is done the visited church, but the enthusiasm and set up ought to be used for a more educational program than has been the custom in years past.

The outstanding needs religiously in the development of our Presbyterian work seem to be the following:

First.—The development of local committees, Presbyterian unions, or Boards of Church Extension, which will vision our Presbyterian work in the larger communities as a unit, instead of along racial lines.

Second.—The extension of our program in the coal mining districts, so that it will more adequately serve the social and economical needs of the Spanish workers in the mines.

Third.—It is essential that we meet the situation among the beet workers.

Fourth.—There must be developed a more adequate program of religious education in the church than already exists.

For the past ten years the Sunday school membership has each year lagged far behind the church membership, not only in Colorado, but throughout the whole southwest, except in California. This is not as it should be, and the churches of the future will ultimately be about the same size as the Sunday schools of the present. Our Spanish people all have large families, and one is led to inquire as to the whereabouts of the children whose parents are members of our churches.*

An interesting and perhaps mitigating circumstance in this connection, however, is the fact that while our increase in church membership throughout the whole southwest would plot a continually ascending line, the Sunday school membership from year to year fluctuates. One is led to the conclusion, therefore, that the statistics on church membership, because of the necessity of balancing returns according to the blanks furnished by the stated

*See Tables VI and VII.

clerks, prompts a more accurate keeping of the records, than is the case in the Sunday schools. It is probable that the personal element of judgment enters more largely into the statistical information we have on the Sunday schools than on the churches; but the relative unimportance of the Sunday schools in the minds of the ministers, which this fact would indicate, is not encouraging.

As a matter of fact, in our Sunday schools all over the southwest, the service is made more of a preaching service for children than a school of religious education. There is too much inspiration and too little perspiration; they are exhorted too much and taught too little. Furthermore, the religious leadership is all furnished and not enough effort is being made by our pastors to develop leaders on the part of the coming generation. Much attention must be given in the religious program of our Spanish churches to the expressional side of the work. It is noted that where we have Christian Endeavor Societies, which enable the young people to develop this side of their lives, the Sunday schools are always more flourishing and prosperous, than where such societies do not exist.

A study of the growth in membership of the churches and Sunday schools of Colorado (Table VI) indicates that there has been much fluctuation year by year. The plotted curve is discouraging, for it does not seem to be getting anywhere, either up or down. There is not the regularity which is noted in growth in membership for the whole southwest.

The same fact is true in the study of the comparative giving in the Spanish-speaking churches of Colorado.* One is at a loss to explain why the years of 1916, 1921, and 1924, are so much above the general average, and the conclusion is almost forced home upon one, that the churches are inclined to give in accordance with the pressure placed upon them. Nevertheless there is an element of permanency in the Spanish-speaking churches of Colorado which is encouraging. Our churches in the southern part of the state fairly adequately cover the field, but there ought to be laid upon the consciousness of all of us that there is much ground yet to be possessed in the beet fields and in the mining camps.

*See Table VIII.

VII

RECOMMENDATIONS

1. The present and future importance of the Spanish work in Colorado, as shown by this survey, fully justifies the wisdom of placing an executive in that field. The already excellent work of Mr. Buchholz in this area is further proof of the rightness of this step. Denver because of its unexcelled railroad connections is the point from which all parts of the field may be reached most easily, and is also very accessible to the rapidly developing situation among the beet workers to the north.

2. The work among the beet workers seems the outstanding opportunity among the Spanish-speaking people in the state. Here we have a population movement of quite unique interest, where industrial needs are causing the importation of thousands of individuals of a group almost entirely new to the environment and social setting. This region is to be dotted with small Mexican settlements. The movement is still in its early, formative stages. We have now an opportunity to get in early, to do something to mold these small communities in the making, and early to arouse the American communities to their responsibility toward the new-comers.

3. The greatest opportunity in the two counties of Las Animas and Huerfano appears to lie in the coal mining camps, especially those of the C. F. & I. Company. In almost all these camps there is concentrated a considerable number of Mexicans and Spanish Americans. We have estimated that in Las Animas County there are about 5,000, in Huerfano County between 2,500 and 3,000. In all the C. F. & I. Camps there is a Y. M. C. A. or company club, which could easily be secured as a locale for our work.

As has been stated, the Y. M. C. A. is providing adequately for the social needs of the men, and also doing something for the boys. Little seems to be done for the women and girls. Accordingly it would appear advisable for us to enter the field with a

woman worker, who could direct organized clubs and classes for the girls and women, help in the Sunday school, and conduct a D. V. B. S. in the summer.

4. Our two churches at Trinidad and Walsenburg are well located, and seem to be doing good work. It has been suggested that they might render their greatest service by inspiring young people to become leaders, such as health nurses, teachers, and agricultural experts.

5. The question of the extent of the assimilation of the Spanish Americans was gone into carefully, in an endeavor to learn to what extent separate churches are still needed for this group, and to what extent the Spanish language should still be employed. Investigation has established the fact, We believe, that this group is still sufficiently distinct to warrant separate churches and other organizations, except possibly in the mining camps, where they might form part of a joint program for all racial groups. With regard to the language, though Spanish is indeed rapidly passing, and all work for children can be carried on in English, it is evident that for the next ten or fifteen years, Spanish will still have to be used with the adults, and possibly longer in the rural districts. As one Catholic priest expressed it, "Most of the Spanish Americans, especially the men, understand enough English to 'get by' in their daily business and industrial life; but if you want to make sure that they understand a thing clearly, if you want to give them a talk or a lecture, you must use Spanish."

6. Care should be taken to keep our churches entirely clear from any connection with the Ku Klux Klan. Otherwise they will be the object of much greater bitterness and prejudice than they now suffer.

7. The Mexican situation of Denver is not yet crystallized. But it seems likely that Denver because of the large number of beet workers which pass through it, will, especially during the winter months, come to house a considerable population. For this reason the situation there should be watched with care during the next two years.

8. Pueblo warrants a more intensive survey, to establish the possibility of initiating work there which would not compete with the Baptist Center and the Y. M. C. A.

9. Durango with its 1,000 or 1,200 Spanish Americans is an important and virgin field as far as Protestant work is concerned. The Catholics there seem to be rendering real social service, and have a hold on the people which might make Protestant progress difficult.

APPENDIX

Table

I Mexicans in Colorado, 1920 Census.

II Mines of the Colorado Fuel and Iron Company.

III Percentage by Nationalities of the Total Number of Employees, C. F. & I. Steel Works, 1914-1923.

IV Production of Sugar Beets in Colorado, 1923.

V Value of Principal Farm Crops of Colorado, 1923.

VI Growth of Spanish-speaking churches in Colorado in Church and Sunday school membership.

VII Growth of Spanish-speaking churches of the Southwest, in Church and Sunday school membership.

VIII Growth of Spanish-speaking churches of Colorado in Giving: For local support, and for benevolence.

IX Growth of Spanish-speaking churches of the Southwest in Giving: For local support, and for benevolence.

Table I

MEXICANS* IN COLORADO

1920 Census, Vol. III, page 149

A total of 10,894 Mexicans were found in the state, in 52 of its 63 counties. The 18 counties, in each of which were more than 100 Mexicans are listed below:

Adams	100	Las Animas	893
Bent	475	Mesa	152
Boulder	108	Mineral	136
Crowley	183	Morgan	132
Denver	1,390	Otero	1,153
El Paso	230	Prowers	951
Fremont	202	Pueblo	2,486
Huerfano	424	Saguache	115
Larimer	231	Weld	756
	By cities		
Boulder	1	Greeley	96
Colorado Springs	85	Pueblo	1,882
Denver	1,390	Trinidad	89

In 1920, Colorado had a total of 116,954 foreign-born white, of which 10,894 Mexicans comprised 9.3 per cent.

*Mexicans born in the Republic of Mexico.

Table II

COAL MINES OF COLORADO FUEL & IRON COMPANY

County	Mine	P. O. Address	Y. or Co. Club	Cath.Ch.	Mex.	Sp.	Ital.	Total (1)	Total (2)
Fremont	Coal Creek	Rockvale							159
	Rockvale	Rockvale							181
	Fremont	Florence	Club		1		77	154	146
	Emerald	Canon City			25		19	78	42
Gunnison	Elk Mountain	Crested Butte	Club		11		36	174	85
	Crested Butte	Crested Butte							112
Huerfano	Robinson No. 1	Walsenburg	YMCA	Yes	89		85	426	302
	Robinson No. 2	Walsenburg							
	Ideal	Ideal	Club		118		56	226	M. 211
	Lester & Rouse	Lester	YMCA		41		32	218	M. 210
	Cameron	Cameron							174
	Pictou	Pictou	Club		36		16	156	91
	Kebler No. 2	Tioga	Club		3		1	38	64
	Farr	Farr	Club		58		13	183	
Las Animas	Frederick	Valdez	YMCA		199	4	89	397	344
	Primero	Primero	YMCA	Yes	149	9	49	338	306
	Morley	Morley	YMCA	Yes	98		72	285	M. 261
	Tabasco	Berwind	YMCA	Yes	133	28	176	494	217
	Berwind	Berwind							224
	Toller	Tollerburg	Y at Berwind		9		7	100	157
	Segundo (coke ovens)	Segundo	YMCA	Yes	46		27	86	
	Sopris	Sopris	Club		69		185	342	371
	Engleburg (closed) (*Quarries*)				2		3	12	
Pueblo	Line						20	54	
Fremont	Calcite		Club		11		8	25	
	Caretakers and staff at mines temporarily closed				7		44	263	
			TOTAL		1,105	41	1,015	4,049	

According to total (1)

Total in camps	4,049		
Mexicans and Spanish Americans	1,105	or	27.03%
Italians	1,015		25.07%
Spanish	41		1.01%

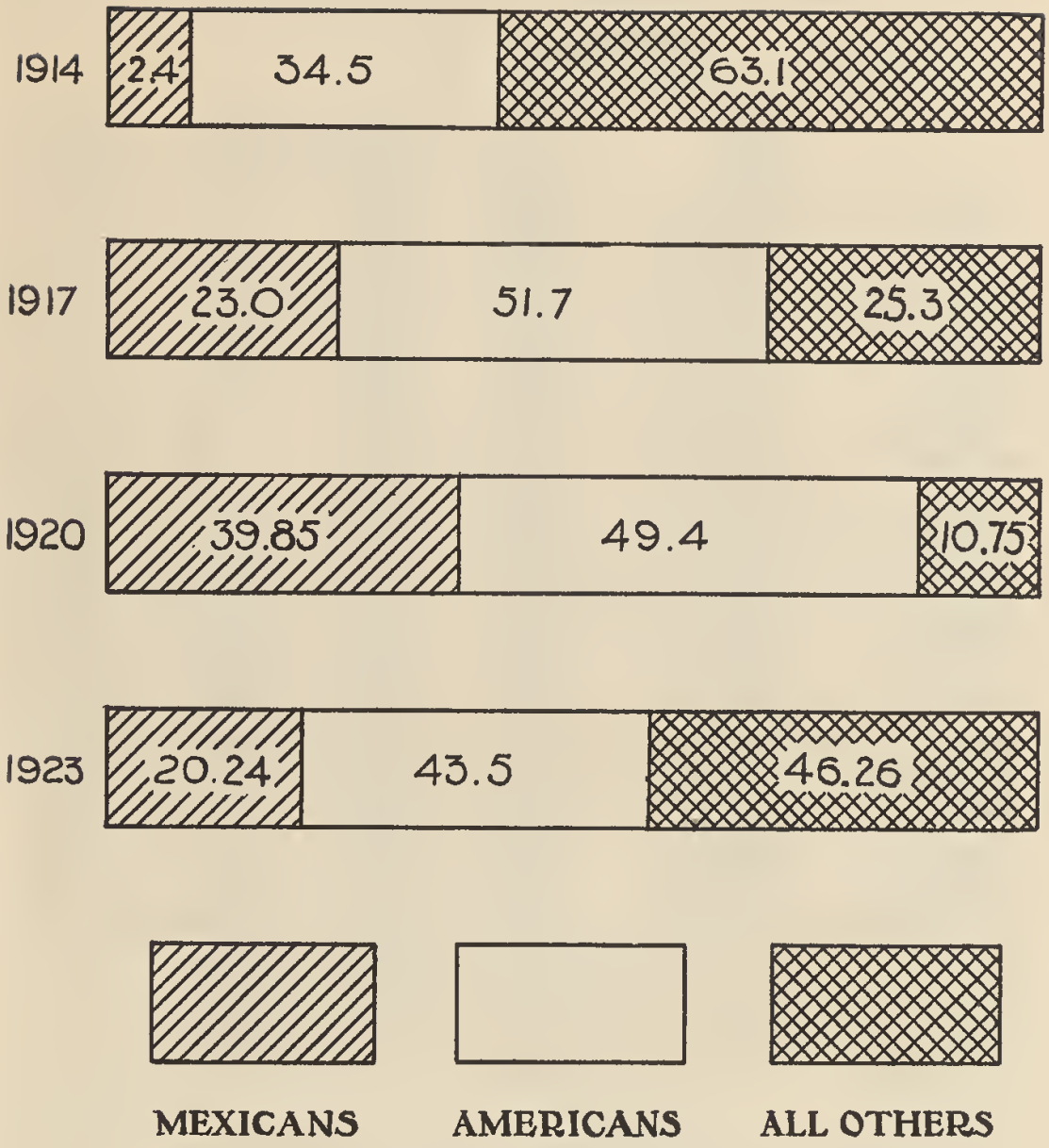
Americans	876	21.63%
Austrians	314	7.74%
Slavs	111	2.74%
Colored	140	3.47%
Others	447	11.04%

Total (1) and figures on the number of Mexicans (including Spanish Americans), Spanish, and Italians, were of January, 1924, and were furnished by Mr. Wakeman, Business Secretary of the C. F. & I. YMCA's, with office at Trinidad.

Total (2) was taken from the 1923 report of the State Inspector of Coal Mines.

"M" Signifies a large proportion of "old Mexico" Mexicans, rather than Spanish Americans.

TABLE III



PERCENTAGE BY NATIONALITIES OF TOTAL NUMBER OF EMPLOYEES 1914 - 1923

C.F. & I. STEEL WORKS

TABLE IV

PRODUCTION OF SUGAR BEETS IN COLORADO, 1923

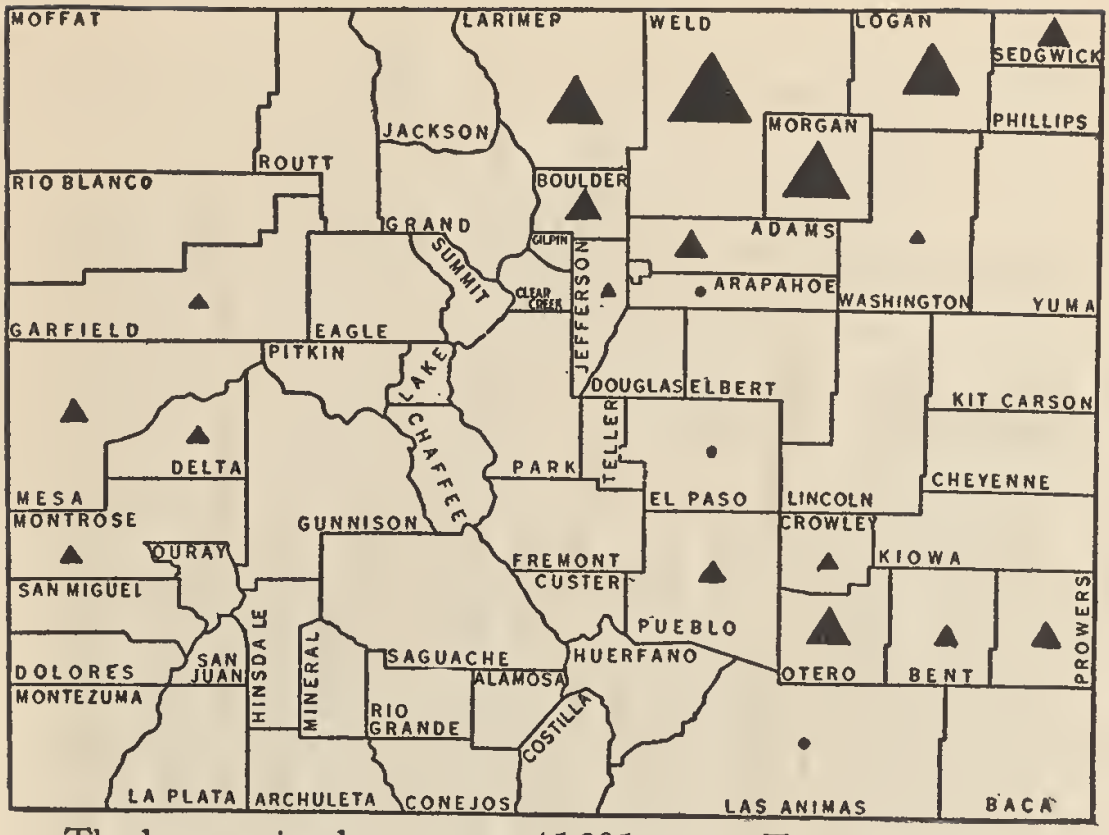
County	*Value*	*Acreage*	*Per cent of cultivated land devoted to*	*No. of farms reporting*	*Total No. of farms*
Adams	$ 502,975	5,396	3.26	249	1,535
Arapahoe	21,258	228	.28	8	624
Bent	347,288	2,756	3.47	94	859
Boulder	682,000	7,710	10.28	332	796
Crowley	292,600	2,526	6.84	131	531
Delta	333,300	2,710	6.01	208	1,500
El Paso	16,170	124	.10	3	1,189
Garfield	222,200	1,410	2.94	88	844
Jefferson	43,450	384	1.07	31	1,029
Larimer	320,880	13,018	12.42	575	1,088
Las Animas	12,120	98	.11	. . .	1,820
Logan	1,520,750	15,340	3.81	395	2,216
Mesa	479,325	3,582	5.95	182	2,662
Montrose	306,075	2,287	3.47	224	1,216
Morgan	1,936,000	22,089	11.62	462	1,432
Otero	1,144,275	10,426	14.02	457	1,187
Ouray	2,222	17	.16	3	170
Prowers	435,600	3,586	2.26	150	1,197
Pueblo	444,400	3,387	3.83	273	1,583
Sedgewick	504,900	5,181	4.44	127	534
Washington	67,375	640	.14	26	1,905
Weld	4,365,900	45,305	8.96	1,752	4,176
Total	$15,001,063	147,720		5,775	

The above data is taken from the Colorado Year Book, 1924, pages 50, 51, 73, 83, 87.

From the map on the following page it will be noted that there are three principal areas for growing sugar beets in the state:

1. The South Platte valley, including Adams, Arapahoe, Boulder, Jefferson, Larimer, Logan, Morgan, Sedgewick, Washington, and Weld counties.
2. The Arkansas valley, including Bent, Crowley, Las Animas, Otero, Prowers, and Pueblo counties; also El Paso.
3. The West Slope, including Delta, Garfield, Mesa, Montrose, and Ouray counties.

ACREAGE OF SUGAR BEETS, 1923



The largest triangle represents 45,305 acres. The dot represents less than 450 acres.

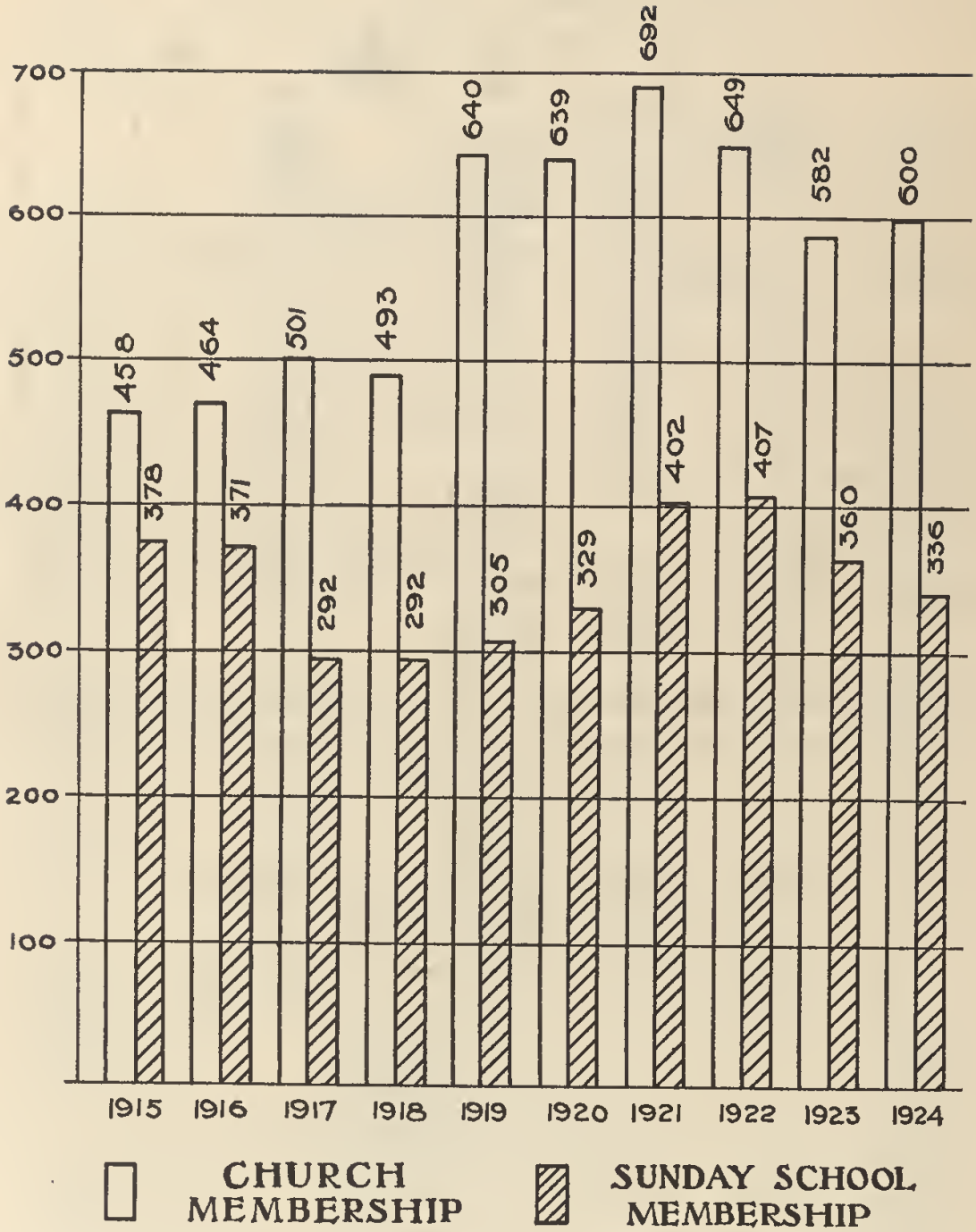
TABLE V

VALUE OF THE PRINCIPAL FARM CROPS OF COLORADO, 1923

(From Colorado Year Book, 1924, pp. 50, 51.)

		Acreage
Corn	$23,476,676	1,400,000
Wheat	14,182,857	1,390,000
Oats	3,309,066	
Barley	3,346,346	
Rye	639,561	
Potatoes	8,463,499	110,000
Beans	4,951,663	
Sorghums	5,917,220	
Sugar beets	15,001,063	165,453
Hay	29,615,941	1,576,000
Fruits	7,865,310	
Miscellaneous	7,037,200	
Total	$123,806,402	

Table VI

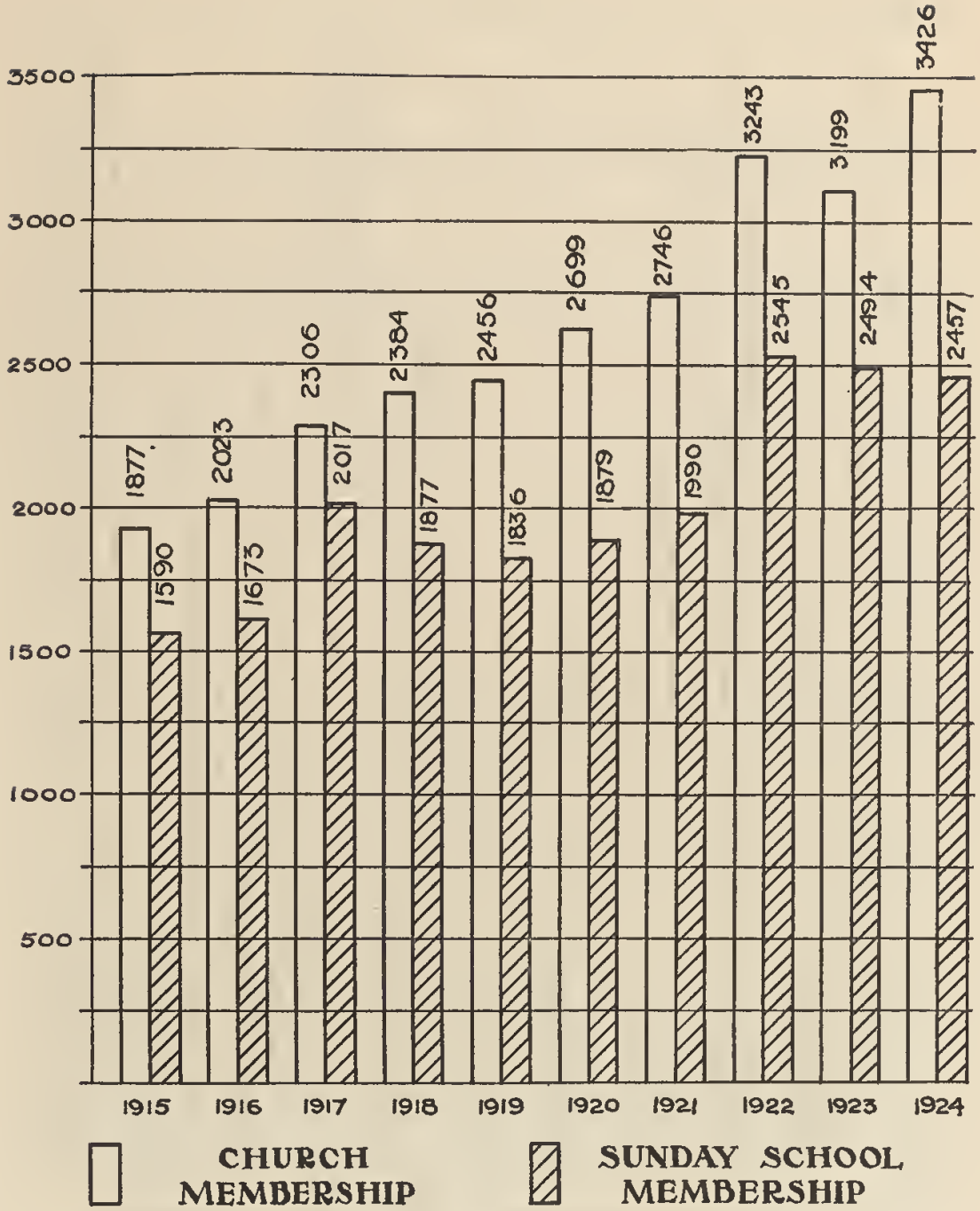


GROWTH IN MEMBERSHIP

CHURCH AND SUNDAY SCHOOL

SPANISH SPEAKING CHURCHES IN COLORADO

Table VII

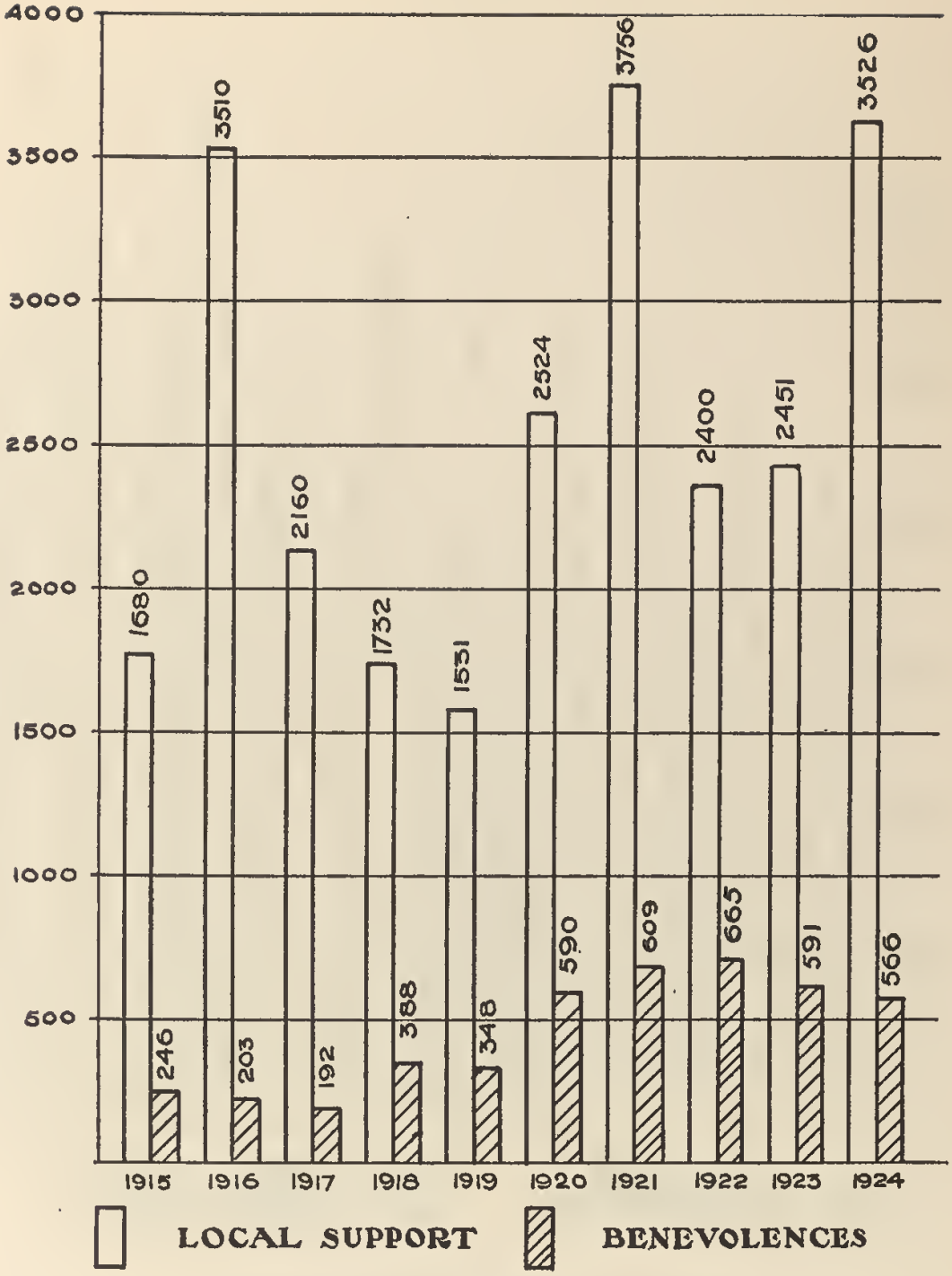


GROWTH IN MEMBERSHIP

CHURCH AND SUNDAY SCHOOL

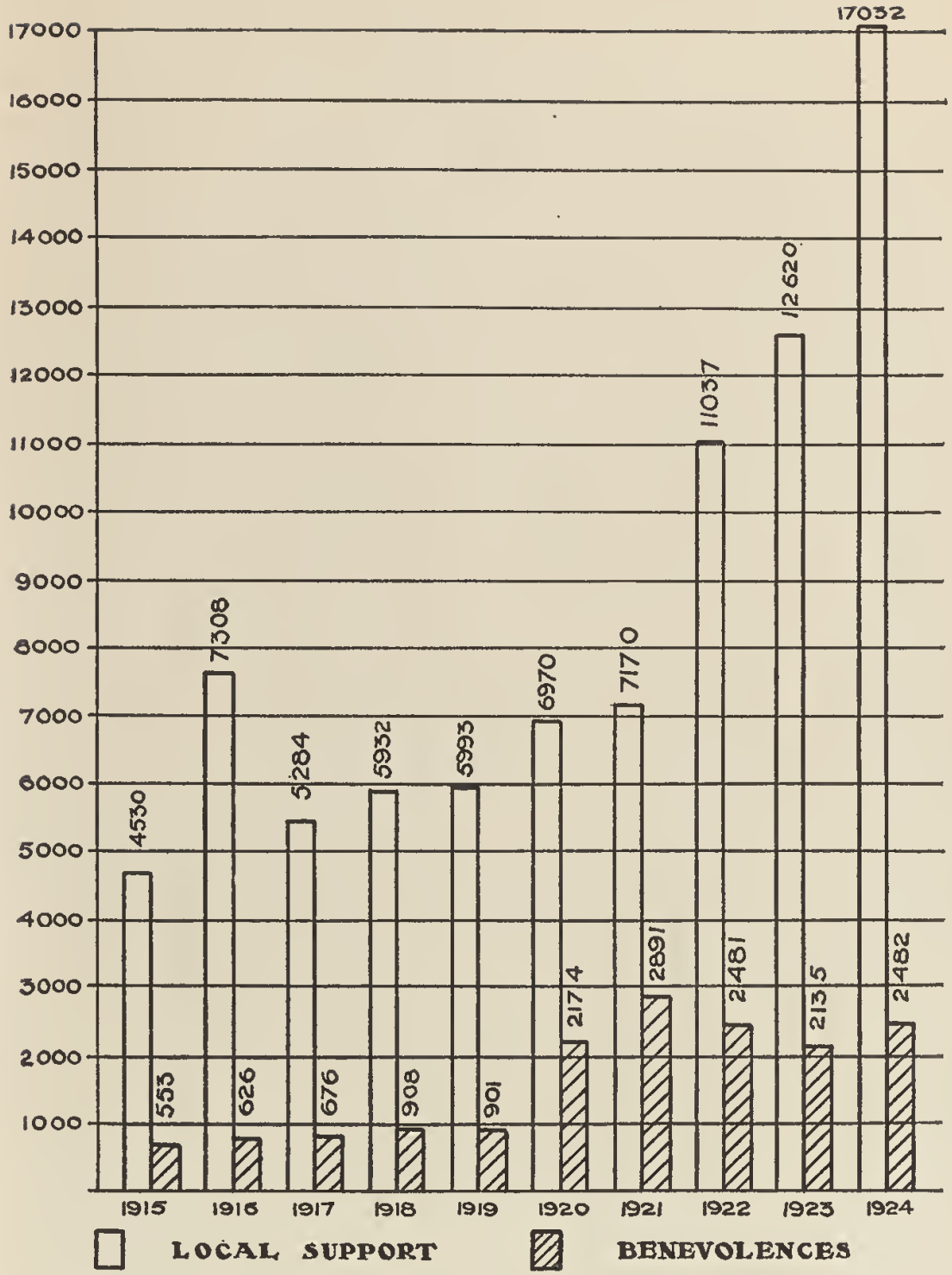
SPANISH SPEAKING WORK IN SOUTHWEST

TABLE VIII



GIVING IN THE SPANISH SPEAKING CHURCHES OF COLORADO

TABLE IX



GIVING IN THE SPANISH SPEAKING CHURCHES OF THE SOUTHWEST